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Selections.

EDHAM PICKNICK.

We have heretofore published a comprehensive account of this beautiful celebration of the FIRST of AUGUST including the excellent speech of Mr. Pierpont, and another calculated we think to be particularly useful at this time, by Caleb Stetson, of Medford. Since that we have found in the Liberator, a report of addresses not contained in the account which we before copied. Mr. Rogers, of the Herald of Freedom, followed Mr. Stetson, and meant, we presume, to give the *per contra*.

Mr. Rogers spoke as follows:

I admire the remarks this morning, about the efficacy of speech. It is indeed the one great forming and reforming power. But then to be mighty it must be free. It is not free speech to be permitted to say what the majority think fit to be said; and it seems to me that any rules and regulations about it are in derogation of it. Even the arrangements made here to-day as I look at them, (with the eyes of New Hampshire extravagance, perhaps you will say,) seem to me needless. But we are daily getting rid of needless things: the march is onward, and I bid it God speed.

The friend who prayed this morning said, "the groves were God's first temples." He might have added, "God's last, and God's only temples." I am glad to see that we are not separate here, in this temple of God, as we are in the Quaker temples, the men on one side, and the women on the other. Nor as in Congregational temples, in pews made as high and as thick as a regard to architectural proportion will possibly admit. I dont see any *negro pew* in *this* church. I never did see one in any house of God, universal as they are in the houses ordinarily called so. But such houses are not of God. That whole thing belongs to the other side. I dont see any pulpit here. That platform is not a pulpit, for all who love humanity may speak from it. The love of humanity does not necessarily exclude them from it. *It does from a pulpit.* I do not see any priest upon it. Those who have addressed us from it to-day, have done so as equal brethren. What, my friends, do you want of a priest? I call upon you to create an order of priesthood here, if you need one. You are as competent to do so as any body of men and women that ever met together. But where would you begin? Who would you *ordain* to speak to the exclusion of the rest? I don't believe you would do it here. As little need you do it anywhere. You can live without doing it. Do it, and you have that peculiar institution that sustains slavery, by necessity of its nature. You've had men speaking to you this morning, that they call clergymen. One thing I know—they did not act here as such. If they are clergymen, depend upon it they are sorely hindered in their efforts to be and to make free by that circumstance. They never can be free, depend upon it, with all that generous and noble spirit, unless they stand as simple men among their fellow-men. I was amused to hear my friend Stetson feel himself under obligation in that glorious speech of his, to take exception to the speech of others. He uttered those heartfelt words feeling himself under obligation to do so. Have not the abolitionists who have preceded him, felt a call of duty to speak as *they* have spoken? It appeared that he went with them as far as he could, excepting only their denunciatory spirit. Now, here we are, all "out a' doors," here in the woods, (a laugh,) and I want to know exactly what he means. I mean to say that what he thinks denunciation is the very thing that has brought all this people together here to-day. *And it has been right.* Black should he called black, and a sinner should be called wicked. I am "not going to apologize" for denouncing. Shall not indignant freedom denounce the enslavement of its fellow-men! Shall not the plain discountenanced truth be plainly uttered? This North wants it. This North needs, that whoever feels for human nature trampled under foot should tell what it is he feels. There is a cause for moral indignation. It is a fruit of love. I am not talking about sinning and being angry. There is such a thing. But be ye angry and sin not. Every man ought to speak out indignantly against oppression. It is a broken down spirit, a spirit not fully risen up from the tremendous pressure of public opinion, that hesitates to speak and act for the right, lest its speech and its action be misunderstood or misinterpreted.

We are met to rejoice together on this glorious occasion. What is it that has been done? The slaves of Great Britain have now become British peasants. Is this a thing for an American, a republican, to expend any *great* amount of congratulation upon? I don't want to depreciate the deed, or to lessen one throb of sympathetic feeling. But we have more to do than that. We have got to make *our* slaves MEN! I don't want this British emancipation to have an effect upon us as an example. Peasantry! I don't see any peasantry here. I don't want to institute an order of peasantry. We have more to do than *that*, and that is the circumstance that makes our emancipation so incomparably more difficult to effect.

I have no respect for Great Britain. She did what she did, as a government, to *quench* the spirit of freedom. When George Thompson had brought the people to be willing, by exhibition of the truth among them—when they were all ready and waiting, Great Britain cheated them with an act of Parliament, the snail-paced folly of which the very planters refused to wait for. That parliament plundered the people of England of $100,000,000—not to purchase freedom—but to purchase apprenticeship; not to induce the planter to free the slave, but as a tribute to the slaveholder, when government could no longer preserve the falling slave system. They plundered British labor, in behalf of the slaveholder, of twenty millions sterling, as the best, and only thing, they could do for him, in that extremity; they would have saved slavery to him if they could—they could not do that, and, in lieu of it, made the slaveholder this erroneous present, at the expense of humanity, and of the British people. I have no respect for that government. George Thompson, even, could not convert that. But to him it is mainly owing that the people were so aroused as to free the slaves as far as they did. When I heard a voice call for cheers for him this morning, and heard only one feeble cheer in reply, I said, can it be that eyes are here that do not glisten—a voice that cannot cheer at the sight of that face! (pointing to the picture.)

Voice from the platform. [Most present never saw George Thompson, and did not know whose the portrait was.]

True. I ought to have thought of it. *They stood with their backs to him while he was here.* (Applause.) I know, that in all probability, I am speaking the sentiments of no other individual here. I don't know *but* many sympathize with me, and I don't know *as* they do. But they *are* my sentiments, and I love to see meetings encourage the expression of my sentiments, not like their own, and I love to be in meetings where I hear sentiments differing from my own. We don't need to meet those we agree with. It is better to meet with those with whom we differ, and throw light into each other's minds. I can't see why any of us may not talk about anything which we think necessary for the advancement of our cause, whether the topic or the sentiment be agreeable, or not, to the majority here present. You are celebrating the philanthropic action of England, in the emancipation of her slaves. I join you in gratulation of the fact, that slavery has ceased in her islands—but must express the opinion that British government, and, I will add, British customs, British usages, and British religion, too, are all of them, the intimate relations and kindred of slavery. But I rejoice, my friends, in the British emancipation, such as it was. I rejoice more to see you here. It is a sign of the advancement of this cause of humanity, in our own land. It is advancing everywhere, even in New Hampshire. Freedom is beginning to be respected, even by the New Hampshire democracy; even by her paltry legislature, and I won't place it, either, by the side of the legislature of Massachusetts: *New Hampshire isn't* A HYPOCRITE. She openly confesses both her tyranny, and her vassalage. What has your commonwealth done! Why, to please the holders of the balance of political power, she has heartlessly adopted whatever resolutions you have prepared for her, sent them on to your senators in Congress, who say nothing about them there, and then send back those senators to Congress, in token of her approbation.—That is the most she *can* do. Why do I say all this? Because somebody ought to say it. It is true, and it ought to be said, that government contrivances can do nothing in the spirit of humanity. I don't want to force anybody to give them up. Keep them as long as you can do no better—keep them as long as you feel the need of them. But neither here, nor anywhere else, can they long stand. Prop them up as long as you will! *They'll come down if you do!* The power of opinion cannot be withstood.

If it seems odd to you that I should say what I have, and that it departs from the platform, I can only say that I beg you, my friends, when you've an odd truth in your minds, just to throw it out, too. If you should not, it would be a circumstance to rouse the trees here to rational life. But this grove at least has had no *such* call. This hill-side need not rise in mutiny, however it may be with a neighboring one. What a pretty piece of work was that on the side of BUNKER HILL, the other day! There was the monument erected to the principles of Freedom, and there was the President of the nation come to witness its consecration, with a slave standing behind him holding an umbrella over his head! And New England never suspected any impropriety in it! Daniel Webster hadn't sense enough to see it. I say *that* in his *behalf*. (laughter and applause.) If he *had* had the sense, I hope he would have given it voice just then, and not have spent it in praising that great stone heap. But this one *fact* blasts the whole affair. It shows that the people are demented. If they had their senses, would they erect a monument to freedom while holding slaves, and consecrate it in the presence of a slave? They are *non-compos mentis*, and that is the *best* that can be said of them. Everything in our country corresponds with this mock celebration of the 17th of June. We are *not* a free people. Everything among us is of the same character—school, church, government. We are educated to be slaves. But we shall obtain a glorious freedom. Speech will herald it! Truth will work it out. I want no violence. I want every man to keep his own cherished opinions and institutions as long as he can. Conservatism, to the last extremity! But I tell you *truth* will march over them. I have not time to say more. (Applause.)

Mr. Pierpont said that there was a mistake in what his brother Rogers had said. The man who held the umbrella was not a slave, but a man of color from Boston, hired for the occasion.

Mr. Rogers did not respect that man, colored or white, who *could be hired* to hold an umbrella over a slaveholder's head while he offered his hypocritic harangue to freedom.

Mr. Pierpont thought the man justifiable and praiseworthy upon the Christian principle of doing good to our enemies. We should think the better of the man for sheltering his enemy's head from the noonday heat.

Mr. Rogers. If there was anything in my mistake, I wish to stand corrected. If I need charity in my construction of things, I wish to *be* corrected. If John Tyler needed charity—if he were poor and in distress, lying wounded by the way-side, with none to help him, and needing help, I would have the most deeply-injured of his slaves, and the most deeply-insulted of New-England freemen, hasten to his help. *But he didn't.* He was in the highest seat in the nation, aiming to enslave every colored man, to say the least. You cannot mend that matter, friend Pierpont. It was a disgrace to humanity to have those slaveholders stand unrebuked that day. Does not it give the lie to the whole celebration? But let men celebrate it *so*, if that is the best that they can do. I must tell them my opinion of it. Daniel Webster said that the country contained seventeen milions of *happy* people! Didn't he know what our population is made up of? Oh!

HAITI.

We find in a letter from Haiti, of August 14th, published in the Journal of Commeree, the following explanation of the late schism (temporary, we earnestly hope,) in the party which effected the late glorious revolution:

You are no doubt aware that there are two classes,—a black and colored,—having, mutually, prejudices, springing from the former colonial system. The necessity of union, for the expulsion of the whites, united them for the moment, and kept them together while menaced by foreign invasion; but ever since the establishment of their independence, there have been mistrust and jealousies, notwithstanding the profession of confidence in each other, and the apparent fusion in society. There have always been ambitious individuals seeking to avail themselves of these prejudices as a means to the possession of power, but the dexterity and hypocrisy of the government of Boyer always averted or crushed every attempt. The late revolution was the joint effort of the two classes; but unfortunately, in the distribution of rewards and offices, many of the blacks felt, or thought their class entirely neglected. This led to a remonstrance and petition, in strong language, from the most intelligent of the blacks inhabiting the city, to the provisional government. The government immediately sent delegates to meet and conciliate them. This was effected, and a regular "act de conciliation" was drawn up, and subscribed to by all the blacks who signed the petition. In the interim, and while the delegates were on the road to Port-du-Prince to report the result of their mission, General Rivere, a member of the provisional government, but absent with the army in the Spanish part of the island, received a copy of the petition in the report regularly made to him of the general proceedings of the government at the capital. Without waiting farther advices, and of course ignorant of what had transpired here, he despatched an order, by sea, from the city of St. Domingo, to arrest the signers of the petition. This was unthinkingly put in execution.

Several of the blacks, among whom are the two sons of Mr. Salomon, (a respectable and popular individual and chief Judge of the city,) one of whom drew up the petition, retired to a plantation, the property of the said judge, sounded the alarm, and assembled their class to resist the execution of the order, and liberate their friends in prison. This act put them in open rebellion against the existing authorities. They raised a great portion of the surrounding country, but being without arms, ammunition, or provision, were speedily forced to retreat to the mountains. There have been two skirmishes, in which several lives were lost, and about twenty wounded, on both sides. *It is said*, that the party of the Salomons are dispersing, many returning to their plantations. An amnesty is now being published for all such as will return peaceably to their homes. This state of things creates alarm and anxiety, and excites serious apprehensions for the future; for confidence between the two classes is entirely destroyed. We have been under arms night and day since Sunday last, watchfully guarding the town, as many of the female blacks are outrageous, and have openly threatened to set it on fire. I have one slight hope. I have heard that the discontent is merely local. I trust in God that it is so, and that the government will exercise a sound discretion and refrain from sanguinary punishments. My feelings and situation are very unpleasant.

From the Oberlin Evangelist.

PRESENT STATE OF GREAT BRITAIN.

LONDON, August 1st, 1843.

Rev. H. C. Taylor, Dear Sir:—I feel it to be a great privilege to be in England at the present time, for probably at no previous period, have there been such important movements in this country, as are now going forward. There is no great excitement, but there is, if I mistake not, great progress; and matters are gradually approaching a most favorable crisis for the welfare and happiness of this great and powerful nation. In the first place, we may notice the movement of the Tractarians, or Puseyites. I am assured by intelligent gentlemen, that there is undoubtedly a majority of the clergy of the Established Church, who are in favor of this movement, and who embrace these truly Roman Catholic opinions. A large body of the Church, will, however, be found true to the principles of Protestanism, and will be necessarily compelled to secede, and form an independent organization on the voluntary principle. A house thus divided against itself, cannot stand; the fall of the establishment will be hastened, and the separation of the Church from the State will be consummated. A happy day will that be, for the cause of pure and undefiled religion!

Next, we may observe the remarkable event that has taken place in Scotland. Five hundred of the very elite of the Scottish church, with Dr. Chalmers at their head, have seceded, and adopted the voluntary system. The people, in great masses, follow the seceders, and being driven from their old churches, are now preparing to build new ones. The adhering clergy have the churches, but have no hearers; the seceders have the people, but no places of worship. *The circumstance which first gave rise to this movement, illustrates very forcibly, the necessity for it, and the nature of it. In the small parish of Warnock, a vacancy having occurred, a person was "presented" as a candidate for settlement, who was notoriously a man of intemperate habits and bad moral character.* The church refused to receive him as their pastor, on the ground that "they could not be edified by his preaching." This decision was so unanimous, that out of one hundred and ninety persons who voted, only one voted for the candidate or presentee, and that one was the keeper of the village inn! Notwithstanding this, the "patron" persisted; the matter was carried to the courts, and finally to the House of Lords, and it was finally decided that the church must submit, and take the religious teacher thus intruded upon them.

This circumstance, as may be supposed, awakened the people of Scotland to the enormities of the system, which could thus trample on the rights of the churches; the "Non-intrusion" party rapidly rose, and finally the secession above-mentioned took place. The result will doubtless be the separation of Church and State in Scotland.

The Repeal movement, headed by Mr. O'Connell, in Ireland, of the success of which there is no doubt, *if it continues to be carried on wholly by peaceable means*, is another matter of deep interest, and must overturn the establishment in that country, and be a source of incalculable advantage to that long-oppressed and misgoverned island. In England too, the anti-corn-law agitation is going on with great power and success, and will, as it would seem, eventuate in the repeal of that odious monopoly, and be the death knell of the aristocracy.

The free suffrage movement, with which our excellent friend Joseph Sturge is connected, and many other choice spirits, although now a cloud no bigger than a man's hand, is portentous of the greatest good to England. The Chartists, too, are in motion and although as a party, perhaps on the decline, their principles, so far as they were good, are developing themselves in other political organizations. Great dissatisfaction exists in Wales in regard to the turnpike tolls, which are exceedingly onerous and oppressive, and many and shameful have been the popular outbreaks. All these things viewed in connection, show that the whole social system is agitated, that its elements are all in commotion, and, as I am persuaded, are all tending to an ultimate good. One fact is to be particularly observed, that with the exception of the peasantry of Wales, who are acting for a mere local purpose, these great movements are carried on wholly on *peace* principles. In Ireland, the repealers disclaim all intention of appealing to the sword, and the only instance of violence which has occurred, (and that was only a small one,) of resisting the legal authorities, has been denounced by Mr. O'Connell and all the leaders; and those concerned in it, have been expelled from the association.

For myself, I do not believe there is the least cause for alarm in all these agitations, for those who guide and govern them, have learned that there is no hope for any good result, except in pacific measures, and are fully impressed with the belief, that the first resort to violence will be the destruction of their cause.

In this view of the case, I think every philanthropist and Christian must rejoice at the prospects now before the people of this country—justice for robbed and oppressed Ireland, religious freedom, separation of Church and State, extended suffrage, and bread for the starving millions of Great Britain.

Yours, truly,
AMASA WALKER.

From the Baltimore Saturday Visiter.

REVIEW.*

BY S. M. JANNEY, OF LOUDEN COUNTY, VIRGINIA.

(*Concluded.*)

I shall now proceed to consider our author's assertion "that the Holy Ghost, by the apostles, has recognized this institution, (slavery,) as one legally existing among them, to be perpetuated in the Church, and that its duties are prescribed." page 19. For proof of this assertion, he quotes a number of passages from the epistles, wherein servants are enjoined to be "obedient to their masters, according to the flesh, with singleness of heart, not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart." Without having sufficient grounds to sustain him, he assumes the position, that these servants were slaves, although he has admitted (as all must admit) that the term servant is also applied to those who serve for hire. He even quotes, without seeming to perceive its manifest tendency, a part of a passage from the apostle Paul to the Corinthians, taking care, however, to omit the latter part of it: "Let every man abide in the same calling wherein he was called. Art thou called, being a servant? Care not for it; but if thou mayest be made free, use it rather, for he that is called in the Lord being a servant, is the Lord's free man, likewise also he that is called, being free, is Christ's servant. Ye are bought with a price, be not ye the servants of men." 1 Cor. vii. 20, 23. Now let me ask what does the apostle mean by a man abiding in his calling? Does he not intend that he shall adhere to his vocation or business in life, and those who hired themselves to serve for wages, were not to be dissatisfied with their calling, nor to content themselves with eye-service, as men-pleasers, but to perform their duties with singleness of heart, as servants of Christ. This condition, however, was not always the most favorable to religious liberty, and if they might be made free, they were to use it rather. But let us suppose that they were slaves—what does our author think of the apostle's advice to them, to *use their freedom if they could obtain it*, saying "ye are bought with a price, *be not ye the servants of men.*" Will he for this denounce the apostle as an abolitionist, who was about to interfere with the "heaven-decreed" institution of slavery, not considering that it is "full of mercy," and "furnished great opportunities to exercise grace and glorify God?"

I believe the word "*slave*" is found but once in the common translation of the New Testament, which is in Rev. xviii. 13, and it is certainly very remarkable that in this case, it should have been used to show that the "merchants" of spiritual Babylon, (whom I understand to be mercenary teachers of religion,) would make merchandise, not only of the productions of the earth, as there described, and "of beasts, and sheep, and horses, and charriots," but even of "*slaves and of the souls of men.*" Our author contends, in the appendix to this work, that the Greek word *doulos*, which our translators have rendered, *servant*, means literally a slave. Now, I would ask him how it happens that Paul, James, and Peter, in the introductions to some of the epistles, where they call themselves the *servants* of Jesus Christ, use the same Greek word, *doulos?* Would it do to say that they were *slaves?* He also quotes 1 Pet. ii. 18, "Servants be subject to your masters," and exclaims, "what an important document is this!" When such enslaved persons come into the Church, let them (says Peter) be subject to their masters with all fear." If he will examine the original he will find the word here translated servant, is *Oiketai*, which means literally domestic, being derived from *Oikos*, a house, as our word domestic comes from the Latin *domus*, a house. A domestic is defined by Webster, to mean a servant or hired laborer residing in a family. The word used in Rev. xviii. 13, which our translators have rendered "*slave*," is not *doulos* nor *oiketai*, but *somaton*. May we not say with our author that the use of this word, and the preservation of its meaning, are "two remarkable facts in the providence of God," tending to show what kind of teachers, in the latter days, would creep into the Church, making merchandise "of slaves, and of the souls of men." It is not necessary to pursue this branch of the subject any further, for it must be obvious to every one, that, even if it could be proved that the servants mentioned by the apostles were slaves, the circumstance of their being recommended to be faithful and obedient, was not intended to perpetuate the institution of slavery, any more than the injunction to be subject to the civil power, (Rom. xii. 1.) was intended to perpetuate the imperial despotism under which they lived. Neither would the admonition to masters to "forbear threatening," and to "give the servants that *which is just and equal*" be a sufficient warrant for a professor of Christianity, to deprive his fellow-men of that freedom which *justice and equality* require, and to claim the right to "chastise them with a severity that terminates in death."

But the most wonderful of all our author's discoveries, remains yet to be told. He has found out, (what was never before suspected,) that the apostles had a great horror of abolitionists. For this information he refers us to the epistles of Paul to Timothy and Titus. I have examined these epistles without being able to discover any account of abolitionists, but I have found the texts he alludes to, and it does appear that the Church was then troubled with false teachers, who are mentioned in the first epistle to Timothy, as "men of corrupt minds and destitute of the truth, supposing *that gain is godliness.*" The same class of men are alluded to in the epistles of Titus, when he says "there are many unruly and vain talkers and deceivers, especially *they of the circumcision*, whose mouths must be stopped, who subvert whole houses, teaching things they ought not, *for filthy lucre's sake.*" Tit. i. 10 and 11. Now, as these false teachers were "*of the circumcision*," I have no doubt they were great sticklers for the *Mosaic law*, and probably preferred it to the gospel of Christ, because they thought it permitted them to hold slaves, and provided a fat living for all the priests and levites, or in other words, for all the teachers of religion. These men being accustomed to "teaching things they ought not, for *filthy lucre's sake*," were probably inimical to the apostles, who taught "freely," and especially to Paul, who did not even "*eat and drink*" at the houses of the brethren, (as he was entitled to do,) but "made the *gospel without charge.*" 1 Cor. iv. 4, 18, and "with his own hand ministered to his necessities, and them that were with him," showing them that "so laboring, they ought to *support the weak*, and to remember the words of the Lord Jesus, how he said: "It is more blessed to give than to receive." Acts xx. 33, 35. There can be no doubt that Paul felt it his duty to pursue this course, and to leave it on record as an example to future generations, knowing how prone men are to be blinded by interested motives, and fearing that some might be induced, like the prophets of old, for the sake of gain, to prophesy "smooth things" to the people, and to "sew pillows to armholes" in order to set them at ease in their sins!

I now proceed to examine the fourth proposition, viz: That "the institution of slavery is full of mercy." On this subject our author observes that he will say "but few words," and well he might say but few words, for a more preposterous sentiment never was penned. He tells us, "authentic history warrants the conclusion, that for a long period of time, it was this institution alone which furnished a motive for sparing the prisoner's life." Does he not know that it was this institution which, in ancient times, often induced the strong to make war on the weak, in order to obtain slaves? that at this day wars are continually kept up in Africa, in order to supply the demand for slaves on the coast? This demand, instead of being diminished, has actually increased with fearful rapidity, and there is no probability of it ever being broken up, until the market for slaves shall be destroyed by the abolition of slavery. It is said that John C. Calhoun, several years ago, in the Senate of the United States, expressed his regret that the laws of the United States had branded the foreign slave-trade as piracy. The ground on which he did so, may be shown by the following extracts from a New Orleans paper: "It is now well known to those who have taken the trouble to inquire into the matter, that the slave-trade from Africa, is more extensive than ever it was. If such have been the results produced by the injudicious efforts of the English philanthropists, we may well doubt the policy of the law of Congress, which has prohibited the importation of slaves from Africa—a policy that, from all we can learn, has no other effect than to cause the planter of Louisiana to pay to the *Virginia slaver*, one thousand dollars for a negro, which now in Cuba, and by-and-by in Texas, may be bought for half the money. It is known to those acquainted with the African, that he is more patient, and less unruly, than either the Virginia or Maryland negro. His very *ignorance of many things* makes him less dangerous in a community like ours, and his constitution is better suited to our climate. In transporting him from his own country, his position too, *in civilization*, is bettered, not *worsted*." "The more we examine and reflect on the policy the Texans are likely to pursue in this matter, openly, or covertly, the more we are convinced that *Texas should be annexed* to the Union, or else Congress should *repeal the law prohibiting* the importation of slaves from Africa; otherwise the culture of sugar and cotton in Louisiana, will suffer greatly by the cheaper labor which planters of Cuba and Texas can and will supply." This paragraph from a southern paper, may serve to show some of the "tender mercies" connected with the institution of slavery, and the horrid perversion of moral sentiment that sometimes springs from it!

But why should we not restore to our merchants the privilege of again engaging in the African slave-trade? It is true that the civilized world has branded it as a piracy, but here is a southern man, who comes forward and says, with much show of reason, that the native African makes a better slave than the Virginian, because he is *more ignorant* and consequently less dangerous; his position, too, in civilization, is bettered by being brought to this country, whereas, that of the Virginian slave is "*worsted*," by being transported to the southern States.

The last position being undeniable, it is not very unreasonable that the slaveholders of Carolina and Louisiana, should not be allowed to bring slaves to this country from Africa, when they can be had cheaper than they can be afforded by "the Virginia slaver!" Is it not a pity that they should be prohibited from showing to the poor ignorant African, that the institution of "slavery furnishes great opportunities to exercise grace and glorify God," by dragging him in chains from his native land, separating him forever from his beloved wife and children; subjecting him to the horrors of the middle passage, exposing him to public sale on a foreign shore, and then condemning him and his posterity to hopeless, abject slavery, to be driven by the lash, and if not obedient, exposed to the risk of being "chastised with the rod" with a severity that "*terminates* in death!" This picture is sufficiently abhorrent to every feeling of humanity. But let us inquire whether the domestic slave-trade, as now carried on from this State, is not as bad and even aggravated in its enormity, by the superior civilization of the slaves born in this country. If Christianity has any tendency to refine the feelings and expand the sympathies of the human heart, then assuredly they who have been brought in some measure within its influence, must feel much more acutely the sufferings to which they are subjected. Are not they, too, torn from their native place, to which they are known to be peculiarly attached? Are they not separated forever from their dearest connections without any regard being had to marriage-ties or parental feelings? Are they not driven, handcuffed and chained together, to a southern market, to be exposed like beasts to public sale? And when they have been bargained for, are they not subjected in some of the southern States, to great hardships, and to an unwholesome climate, that in a few years relieves them from slavery by a premature death? This is not a picture from the imagination; for how often have I seen, in this state, gangs of slaves driven by the traders to a southern market! One instance in particular is indelibly impressed upon my memory. A large gang was passing through the county of Prince William. The children, and some of the women, were carried in wagons, but the men were walking handcuffed in pairs together, the right hand of one being attached to the left hand of his fellow, with a long chain passing between them, so as to bind them all into one column. A brief halt was made near a little stream of water, and the men sat down by it in a row, when each of them began to dip up water with the hand that was at liberty, in order to pour it on the wrist of the other hand, that was galled by the iron fetters with which it was bound. They said nothing. Their countenances were sad, and they cast upon the spectators an imploring look, which seemed to say: "Am I not a man and a brother?" My heart sickened at the sight, and I turned away from this dreadful spectacle of human misery, with the mortifying reflection that such scenes are continually occurring among a people who vainly boast of being the most free and enlightened in the world!

As another evidence that the system of slavery is "full of mercy" our author says, "The institution, when engrafted in the Jewish constitution, was designed principally not to enlarge the number, but to *ameliorate the condition* of the slaves in the neighboring nations." He might have added, it was for this reason that they were all liberated on the year of Jubilee and their children engrafted by circumcision, into the stock of Abraham. Even among the Mahometans, those who embrace their religion, are immediately exempted from slavery, but how different is the conduct of some high professors of Christianity. They initiate their slaves into the Church by baptism, and call them brothers and sisters in Christ, but at the same time exact from them the most cringing and servile behaviour. They teach them that the scriptures are the only means of attaining the knowledge of God, yet forbid them, under the severest penalties, from learning to read them. They tell them that Christ has made them free, but hold them all their lives in bondage! "Oh! consistency, thou art indeed a jewel!"

The last argument he uses to show that slavery is full of mercy, is that without this institution millions of Ham's descendants *must have sunk down to eternal ruin*, knowing not God and strangers to the gospel." "In their bondage here on earth," he says, "they have been much better provided for, and great multitudes of them have been made the *freemen* of the Lord Jesus Christ, and left this world rejoicing in the hope of the glory of God." Truly this is a startling assertion, that "they must have sunk down to eternal ruin." What, then, have the myriads of human beings that have lived in Africa and Asia, and who have not been stolen from their country by the false professors of Christianity, had no chance whatever to be saved from eternal ruin? Can it be possible that a God of love and mercy has doomed three-fourths of the human race to unavoidable perdition? But, according to our author's doctrine of "eternal decrees," it could have made no difference whether the Africans remained at home or came here; for a certain portion of them had been predestined to salvation, and another certain portion had been foreordained to perdition! Admitting, however, that the descendants of the enslaved Africans in this country, are more enlightened than the people from among whom their ancestors were taken, does this furnish a sufficient ground to keep them in slavery now? or will it justify those who brought their fathers to this country? Certainly not; for although the Most High may so far overrule the actions of men as to bring good out of evil, this consideration will not justify us in "doing evil that good may come." Rom. iii. 8. But our author asserts that the slave race among us, taken as a whole, are utterly unprepared for a high civil state, and their condition "as a class," is now better than that of any other equal number of laborers on earth, and is daily improving. Page 28. Here are two assertions coupled together, that are utterly irreconcilable with each other, unless he can show that no laboring people in the world are fitted for personal liberty. This is an insult to the honest yeomanry and mechanics of our country, and especially to those of the Northern States, who labor with their own hands and maintain an honest independence.

If our slave population are not prepared for freedom, whose fault is it that they remain so? Does not the responsibility rest upon those who withhold the means of improvement? They are kept in slavery on the plea of their ignorance, as they are kept purposely ignorant because they are slaves. Can our author tell us how long it will take by this process, to prepare them for freedom? But in the southern states the slaves are not the only class that remains in a deplorable state of ignorance; it is shown by the last census that the number of white people in the slave States who cannot read and write, is truly appalling! This can be attributed to no other cause than the influence of slavery in enervating and demoralizing our people.

In fact, this wretched system, which John Randolph has characterized as a "*cancer on the face*," and a "*volcano in full operation*," has impared the health and strength of every State where it prevails. Its deleterious influence in this State was described by the late Wm. H. Fitzhugh, of Fairfax, in the following language: "Let us not look with cold indifference on our country, gifted by nature with every advantage of soil, and climate, and location, hourly diminishing in its wealth, losing its comparative weight in the nation of which it is a part, subjected to a system of legislation foreign to the principles it proposes, and destined, perhaps, to rely in the end, for its own security, on *the strength of others, and not on its own resources.* Is there any inhabitant of the South who will pronounce this picture overdrawn? or is there any citizen of Virginia, who will attribute the evils it presents to any other cause than the character of our laboring population? Let him look at our languishing agriculture, our deserted farms, our decayed fortunes, our decreasing population; let him cast upon his own ledger, his profit and loss account for the last 15 or 20 years, and then let him say whether the labor of a slave is not a curse to the land on which it is expended."

Such are the sentiments of a Virginia slaveholder, but a man of patriotic feelings, who could not view, without deep regret, the desolate effects of slavery, and whose enlightened conscience impelled him to make provision in his will for the ultimate liberation of his slaves. The picture he has drawn applies to every part of this State, where slaves are numerous, and the man who does not see its reality must be blind indeed. Let us compare the condition of the slaveholding States with that of the free States, in agriculture, commerce, manufactures, and education, and we shall find the latter are immeasurably in advance of the former, in everything that constitutes an element of prosperity. Let us only compare this part of the county of Loudon, lying between the Catoctin and the Blue Ridge, with any of the adjoining counties, and ask ourselves why it is that this garden spot of Virginia, is so much more prosperous and happy. Is not the conclusion forced upon us, that it is owing to the small number of slaves among us, and to the influence of our industrious, moral, and enterprising community.

Perhaps it may be asked by some of my readers: Are you then, an abolitionist? I answer that I am not a member of any abolition society, but I am convinced, and every man who examines the subject impartially, must be convinced, that human justice, and sound policy, require the abolition of slavery. What then, (it will be said,) would you have them all set free and let loose among us? I reply that they have as good a natural right to remain in the land of their birth, as we have, and the law of Virginia which requires them to leave the State when liberated, is unjust and unconstitutional. Every man has a natural right to a residence in the land of his birth, of which nothing but the commission of a crime against society, can deprive him. If we can expel him without a cause, other communities may refuse to receive him; and thus he will be driven from the face of society without a shadow of trial or an allegation of crime.

The same process by which slavery has been extinguished in some of the northern States, might be adopted here with entire safety. It is well known that many distinguished statesmen of Virginia, have advocated the passage of a law declaring that all who may be born after a certain date, shall be considered free. For my part, I have no favorite scheme to propose; but I am fully persuaded that a plan might be devised alike conducive to individual interest and public prosperity, if the people of this State, could only be aroused from their lethargy, and brought to perceive the pressing necessity there is for early and vigorous action on the part of our own citizens, *who alone have the power to remedy the evil.*

But, perhaps, it will be said, if the slaves were all liberated, and suffered to remain among us, they would not work, but would live by stealing, and the safety of the whites would be endangered by them. To this I reply that "facts are stubborn things," and more to be relied on than vague apprehensions. I challenge any man to show me an instance in the history of the world, where a community has been injured by a general emancipation of slaves. I have no doubt that many will be ready, at once, to bring forward the massacre at St. Domiugo, which is generally held up as an unanswerable argument in all such cases. But this much misrepresented case, when properly understood, is entirely on our side. The massacre in that island, took place in consequence of the French undertaking to bring the blacks again into bondage, after they had been set free by the government, and had been eight years in the peaceable enjoyment of their liberty. In 1790 the population of the French part of St. Domingo, was estimated at 686,000. Of this number, 42,000 were white, 44,000 free people of color, and 600,000 slaves. During the French revolution three commissioners were sent over from the mother country to settle the difference that had arisen among the colonists. These commissioners, in the year 1793, apprehending an attack from the British forces, issued a proclamation abolishing slavery, and called upon the liberated blacks to assist them in repelling the enemy.

They did so, and after a severe conflict the British were compelled to evacuate the island in 1798. During this conflict, which lasted 5 years, the seas were scoured by British cruisers, and the colonists were left by France, to govern themselves. Under these circumstances, they adopted a republican constitution, and the island was declared to be an independent State on the 1st of July, 1801. A French historian, Colonel Malefant, who was an eye witness, says, "After this public act of emancipation, the negroes *remained quiet* both in the South and in the West, and they *continued to work in all the plantations.*" The author of the "History of St. Domingo," printed in London, in 1818, speaking of Toussaint says: "When he restored many of the planters to their estates, there was no restoration of property in any human beings. No human being was to be bought or sold. Severe tasks, flagellations, and scanty food are no longer to be endured. The planters were obliged to employ their laborers on the footing of hired servants, and the negroes were required to labor for their own livelihood. The effects of these regulations were visible throughout the country. Obliged to work, but in a moderate manner and for handsome wages, and at liberty for the most part to choose their own masters, the plantation negroes were in general contented, healthy, and happy."

This state of things continued about eight years after the abolition of slavery, when in the year 1802 the French army landed at St. Domingo, for the purpose of again reducing its inhabitants to slavery, and "a war ensued, which for its desolating fury is probably without parallel." In 1803, the French army, reduced to a mere handful, after a loss of sixty thousand men, withdrew, and left the country in possession of the blacks, after having wasted and destroyed all the improvements and swept away from the whole face of the plains of that beautiful island, *every trace of cultivation.* A country so completely destroyed by war, must of course be slow in recovering; but the exports of the island are now considerable, and the condition of the people is said to be improving. The revolution there, which has just resulted in the abdication of President Boyer, who had usurped all the powers of the government, was effected without the effusion of blood, and evinced a degree of moderation and love of order, of which there have been few examples in the world.

The success which has attended the liberation of the slaves in the British West Indies, furnishes another instance of the happy results that always flow from humanity and justice, showing that obedience to the moral laws established by the Creator of our government, always conduces to security and peace. In the island of Antigua, there were 36,500 inhabitants, of whom only 2,000 were whites, 4,500 free people of color, and 30,000 slaves. The authorities of the island determined not to adopt the apprenticeship system, which was offered by the mother country, but set them all free at once, and without any preparation. They went quietly to work as hired servants. There were no riots, and but few idlers. The prisons were nearly empty, and the chapels and school-houses were filled, and every indication of prosperity and happiness exhibited. The value of real estate rose in a few years so much as to be more than a compensation for all the slaves liberated. In Joseph John Gurney's account of the West Indies, written in 1840, he states that he was informed by the governor-general of the Leeward Islands, that "at the lowest computation, the land without a single slave upon it, is fully as valuable now, as it was including all the slaves, before emancipation." page 43. This statement was confirmed by Nathaniel Gilbert, a large proprietor in Antigua, "that this sum was a mere present put into his pocket, a gratuity on which he had no reasonable claim, since the land without the slaves, is at least of the same value as it was with the slaves before emancipation, and since his profits are increased rather than diminished." page 44.

After spending a winter among the islands, J. J. Gurney sums up his account by the following conclusions, for the proofs of which I must refer to his book. 1st. The emancipated negroes are working well on the estates of their old masters. 2d. An increased quantity of work thrown upon the market, is of course followed by the cheapening of labor. 3d. Real property has risen, and is rising in value. 4th. The personal comforts of the laboring population under freedom, are multiplied tenfold. 5th. The moral and religious improvement of this people under freedom, is more than equal to the increase of their comforts. He also states that the "strong arm" of the British government (a standing army) *is now no longer necessary, and to a great extent has already been withdrawn.*" page 137 to 151.

This writer admits that there was at first more dissatisfaction in Jamaica, than in any of the other islands, which was probably during the six years of

been abundant—greater than for several years past. More sugar, indeed, has been manufactured than could be conveyed home by the number of vessels sent out for the purpose. Provisions throughout the island, have been also abundant, and the price reduced. The pimento crop has been large, and the coffee plantations unusually productive.

The prospect for the coming year, is also encouraging. An additional quantity of land has been brought into cultivation; increased attention has been paid to the various processes of the sugar manufacture, and a better understanding exists between the employer and employed.

The general character and conduct of the people, continue to improve. A more industrious peasantry, generally speaking, can nowhere exist. They are always ready to work when they are sure of reasonable wages, and punctually paid. The cottages of the peasantry—their grounds—everything about them indicate improvement. Their demand for wages, is not exorbitant. The ablest hand requires but 1s. 6d. per diem.

The whole aspect of the country is improved since emancipation. Estates where the peasantry have been properly treated, and where labor has not been exacted at the lowest possible fraction, are in a much better condition than under the old system. Fences are being repaired, premises enlarged, and much old abandoned pasture land recovered.

The value of property is very considerably enhanced. Sugar plantations, advantageously situated, are worth double the prices at which they were valued during slavery; and no sooner is a property of this description in the market than it readily obtains a purchaser. Waste lands, which a few years ago might be purchased at from £1 to £2 per acre, now obtain ready sale at from £3 to £20 per acre. Free villages, which brought thousands of acres of land into cultivation, that had been before a wilderness, are now established in all parts of the island, and probably number, at the present time, between two and three hundred.

Property has become more generally distributed than formerly. Some proprietors may have suffered by emancipation, but the great mass of the people have been benefited by it. The interests of the few, as is right and reasonable, have given way to the rights and welfare of the many. Many of the once-slaves, have in towns, advanced themselves to tradesmen, and in the country, to freeholders, of from one to twenty acres, and are thus rapidly forming the middle class, which slavery precluded, and without which no country can flourish.

With increased means there has been a demand for increased comforts, and thus civilization has rapidly progressed. There has been a great improvement as to the style and manner of living among the peasantry in general—as to their cottages and furniture—their habits and address—their appearance and general bearing. These circumstances have had their influence on the commerce of the island. Their imports during the last three years have been unprecedented, and are still increasing.

Obvious as are the benefits—in a commercial point of view—of emancipation, the moral and religious advantages are still greater. None of the villages under the superintendence of the missionaries, are desecrated by a vender of ardent spirits; nor do they exhibit scenes of quarrelling, revelling, or immorality of any kind. Day and evening schools are established, at which children and adults attend; and the means of extending the blessings of religion, are greatly and effectually multiplied."

Now I ask, are not the slaves of Virginia as well prepared for freedom as were those of the West Indies? I have no doubt they are better prepared, and that their emancipation would be the means of raising the price of real estate sufficiently to pay for them all. Lands in this State would be worth as much as they are in Pennsylvania and New-York: emigrants from the North would fill up our waste places, and the Old Dominion would soon resume her rank among the foremost States in the Union. It is well known that the emigration of about fifty northern families into the adjoining county of Fairfax, has already raised the price of land considerably, and the example of their *free-labor system*, is likely to have the most beneficial results.

To entertain apprehensions for our personal safety from the liberation of the slaves, evinces a degree of prejudice that is truly astonishing. It must be evident to every reflecting mind, that the danger is altogether on the other side; in proof of which I will quote the well-known language of Thomas Jefferson, which will no doubt excite the *pious horror* of our author, who seems to consider the sentiments of this distinguished statesman, too much polluted with infidelity, to merit his consideration. Jefferson says, "Can the liberties of a nation be thought secure, when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God? that they are not violated but with his wrath? Indeed, I tremble for my country, when I reflect that God is just, that his justice cannot sleep forever: that considering numbers nature, and natural means only, a revolution in the wheel of fortune, an exchange of situation, is among possible events! that it may become probable by supernatural interference! The Almighty has no attribute which can take sides with us in such a contest. But the way I hope is preparing under the auspices of heaven, for a *total emancipation*, and that this is disposed, in the order of events, to be with the consent of the masters, rather than by their own exertion."

Our author, near the close of his "Examination of Scripture Testimony," quotes the text from the apostle Paul: "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters," and says that "attempts are made to force political slavery upon us in the place of domestic, "by strangers who have no right to meddle with our matters." p. 28. But in the appendix to his work he says, (speaking of those who live north of Mason and Dixon's line,) our brethren there have held fellowship with this institution by the *constitutional oath they have taken to protect us in this property.*" I presume this expression alludes to the oath taken by the officers of the general government to support the Constitution of the United States. If the people of the North are really bound to "*protect the slaveholder in his property,*" I cannot see how they can be considered in the light of "*strangers* who have no right to meddle with our matters." They are deeply interested in all that concerns the prosperity, safety, and reputation, of our common country, and although they have no constitutional right, and I believe no disposition to use coercive means, they certainly have a right to express their sentiments in a becoming manner. What right had the people of this country to interfere in the affairs of Greece and Turkey by expressing their sympathy for the oppressed, and raising funds for their relief? What right had we to express so much indignation at the subjugation of Poland by Russia? What right have the citizens of Charleston, Baltimore, and New Orleans, at the present time, to hold public meetings for the purpose of expressing their sympathy for the oppressed Irish? I answer, they have no other right than what belongs to men in all free countries, to express their views on all subjects that concern the welfare of the human family; to give *a voice to public sentiment* and to array the *moral influence* of mankind against the commission of evil. It is this very principle which has been brought to bear in promoting the temperance reformation, and whenever American citizens shall be debarred from this privilege, we may bid adieu to religious and civil liberty. It becomes us, however, when we are under the influence of such generous feelings, to look at home, and see whether we have not a work to do here. It is related of John Randolph, that he visited a house where he observed a number of colored children running about the door, almost in a state of nudity, when upon going in he found the lady of the house busily engaged in making up clothing for the poor Greeks. "Madam!" exclaimed he, pointing to the colored children, "the Greeks are at your door!" I would recommend this anecdote to the consideration of our brethren, whose sympathies have caused them across the Atlantic, to feel for the oppressed Irish, or whose missionary zeal would lead them into foreign lands, to instruct the heathen.

Is there not oppression in this land that demands your sympathy? Is there not ignorance at home, that needs instruction? Remember the language of the apostle "If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is *worse than an infidel.*" 1 Timothy v. 8.

Before I take leave of this subject, I wish my motives and feelings to be fully understood. It is not against slaveholders, but against the *system of domestic slavery*, that I am contending. There are many engaged in this practice, towards whom I entertain sentiments of affection and esteem; and I will do them the justice to say, that I believe "their eyes have been holden" by the prejudices of education, so as not to perceive the full extent of the evil that slavery entails upon mankind. There are many who have long felt dissatisfied with their position, but have as yet seen no way sufficiently clear for them to come out of it. To this class I would earnestly and affectionately appeal. Examine this subject for yourselves,—the sentiments of nearly the whole civilized world are against you, and if you are in error, it is your interest, as well as your duty to relinquish it. I am satisfied that you will find it contrary to the spirit of Christianity, inimical to our free institutions, injurious to the morals of our youth, and destructive to the interests of both master and slave. With respect to the slave, my chief objection does not arise from the physical suffering it inflicts. I know there are numbers in this State, who have no cause to complain on this ground. Many of them have a sufficiency of good clothing and shelter, and so far as the body is concerned, they may be said to be well treated. But what is being done to improve the mind? In a great majority of cases it must be answered: Nothing—absolutely nothing. So far from promoting their improvement, our laws have thrown every barrier in the way of their progress. From their very infancy they are treated in such a manner, as to destroy their self-respect, and to give them a mortifying sense of their degraded condition.

Let me ask any unprejudiced man, if he were about to choose a condition for his own son, and must choose between two only, of which one offered every comfort for the body, accompanied with circumstances that must inevitably dwarf the intellect and debase the moral feelings, and the other provided nothing for the body except a painful and precarious subsistence, but placed the mind in a situation where its faculties would be developed and every noble principle encouraged; which of these two would he choose? Undoubtedly he would prefer the mind to the body; he would honor the precious jewel above the casket in which it is contained. But the slave is placed in a situation where the light of knowledge is intentionally shut out from him, where the most precious rights of humanity are denied him; and where the sweetest comforts of domestic life, if enjoyed at all, are entirely dependent on the will of a master. He is conscious, that, as his fathers before him, so also he and his posterity, must drag out their existence in abject slavery, deprived by their condition, of almost every incentive to excellence and strangers to that hope which cheers the heart through the wearisome journey of life. This is the situation of the slave, even under the *most favorable circumstances*, when held by a humane and considerate master. Now, I put the question to every such master, whether he would choose such a condition for any human being that he loves? It is a subject for serious reflection, that every man who owns, or hires a slave, (how well soever he may treat him,) lends the weight of his influence and example to perpetuate a system, that, in this country alone, condemns to ignorance and degradation nearly three millions of human beings.

Perhaps it may be thought by some, that this subject is "too delicate" to be touched. To these sensitive minds I would recommend the language of two distinguished citizens of Virginia: "Is it wise," said T. M. Randolph, "to fold our arms in indifference upon it, as an irremediable evil? to shut our eyes in imitation of the sagacity of the Ostrich, who, if it hides its eye behind a pebble, imagine its huge body concealed from its enemies?" "But admitting," said Thomas Marshall, "that the subject cannot be approached without danger, now, the great question for us to determine is, whether by delay, it may not become fearfully worse, and in process of time attain a magnitude far transcending our feeble powers. We owe it to our children to determine whether we, or they, shall incur the hazard of attempting something. Gentlemen say, let things alone—the evil will correct itself. Sir, we may let things alone, but they will not let us alone. We cannot arrest the march of time, or stop the current of events."

I believe it is the duty of every man who is convinced of this enormous evil, to speak out openly and independently; and if this course should subject us to persecution, or cause our "names to be cast out as evil," we ought to be willing to suffer all things for the truth. As I know nothing of Thornton Stringfellow, the author of the pamphlet under review, except the information obtained from his pamphlet, and the report that he is a teacher of religion, it cannot be supposed that anything I have written, proceeds from personal hostility. On the contrary, I earnestly desire that, like Saul, he may experience the scales to fall from his eyes, and may be induced to come out from that old covenant dispensation, which the apostle says, "gendereth to bondage."

Communications.

DUTY OF MINISTERS.—DEBATE AT NORRISTOWN.

The society having taken up for consideration, the following resolutions:

"Resolved, That at the present moment, and in the present state of affairs in our country, we look upon the abolition of slavery as a practical question of the first importance in the political, the moral, and the religious field; and hence we infer, that those who undertake to instruct the people, or effect reforms in either of those departments, and yet neglect to use their influence against slavery, are either biased by selfish motives themselves, or are misled by those who are so governed.

"Resolved, That if our teachers of religion, our editors of newspapers, and other periodicals, and our lecturers on moral reform, were themselves, or their families, subjected to a comparatively small part of the evils suffered by the most kindly-treated of the slaves, they would, in our opinion, exclaim continually against the wrong, as anti-democratic, immoral, and unchristian, and would agitate the community without cessation, until that wrong should be removed":

Thomas Earle remarked that the resolutions contained high charges against the churches, and religious and moral teachers of our country; charges, which, if true, ought to be published to the world, and sustained; and if not true, ought to be met and disproved. He believed them true. He believed that these teachers of religion, and preachers of reform, if they acted out the principle they profess and proclaim, that of loving their neighbor as themselves, and doing to others as they would have others do to them—would not, as they now do, oppose, or stand aloof from the anti-slavery enterprise. Take the temperance lecturer, for example, and put him in the condition of the most kindly-treated slave; nay, give him twice the conveniences, and means of enjoyment which that slave has, and subject him to half the hardships that slave suffers, and he would give his whole time and strength to breaking up the system which so oppressed him. He would find no time for preaching temperance, till that work was first done. Put any of our clergymen in such a condition, and he would leave the preaching of creeds and dogmas, to demand the doing of justice.—He would find out that Christianity is something besides a system of dogmas; that the gospel calls for practical righteousness. And he would not rest, nor let the people rest, till the evil he endured was utterly abolished. What would the politician, in such circumstances, say of his "great measures"; his banks, and tariffs, and independent treasuries? Would not his *great* measure be, the abolition of the wrong inflicted on himself? Are not these men, then, all selfish, or deceived by those who are so, when they refuse to apply their own principles to a case, far more urgently requiring their application than those which now take all their attention?

In the late Presbyterian General Assembly, even the professed friends of the slave, forbore to press his claims, and consented to the passing over of the subject, because, as it was said, they were in a minority. Had the question been one which touched their own personal and pecuniary interests, they would not have faltered because they were in a minority. In a minority! Why, on this ground they ought not to oppose Roman Catholicism, or Paganism, for the Catholics and Pagans would outnumber them. They are in a minority here.

Earle continued at some length, exposing the inconsistency of the clergy, reform lecturers, and politicians, who refuse to engage in active opposition to slavery; and was followed by

Samuel Aaron; who fully united with what he regarded as the meaning of the resolutions, but feared that the language might be misunderstood. At his suggestion some verbal alterations were made, to guard against what he apprehended, and after a few remarks from him and A. L. Post, concurring with the general spirit of the resolutions,

C. C. Curleigh took the floor. He wished the meeting to consider this subject well. It was of no little moment, bringing up, as it did, the question of the comparative importance, of the various subjects now before the public mind. Our enterprise had not received its proper share of attention from the people, in proportion to its relative claims. We had not always asked for it all that it could justly demand, nor had a right estimate of its importance been awarded it by the public. Men had put it by for this, that, and the other cause; had been too intent upon their several pursuits, to stop to examine it, or to take it up and urge it on the attention of others. One was hurrying on to "preach the gospel"—another to save the nation from some political evil which was to befall us if this or that party should carry the next election. Now, he hesitated not to say, that the work we are engaged in, the carrying forward of this anti-slavery cause; the preaching of its principles, and bringing the nation to adopt them in practice, was a work more worthy to be done than any of these which are so generally put before it. Better, far better, that all the theological teaching in the land, which stands in the way of this work, should cease, than that those principles should cease to be preached, and the duties they enjoin should no longer be pressed upon the conscience of the people. Talk of leaving this work to preach the gospel! Why, the gospel preaching which does not take in this, is but a mockery. It is not the gospel of Jesus Christ, and they who preach are not his ministers. Indeed, judging from the conduct of a great majority of his professed followers, as contrasted with his life and doctrine, Jesus Christ himself, were he to appear again on earth, such, in condition and character, in look and bearing, as he was in former days, would be shut out of the very churches which bear his name. The preachers would be too busy "preaching the gospel," to have any time for listening to his fanaticism. Their treatment of the anti-slavery cause now, justifies the assertion. For what was the Christianity of Jesus, but practical goodness; peace on earth, and good will to men; good will, shown not in empty profession, but in *deeds* of benevolence? What but to "love thy neighbor as thyself," and to prove that love by doing unto others all things whatsoever ye would that they should do to you. What was the sum of its doctrines, but that God is our father, and that all we are brethren? This was the "glad tidings of great joy, which shall be to all people." And abolitionism—what was it, but these same principles, and rules of duty, applied to slavery. While the modern theological teachers were preaching a Christianity of creeds, teaching for doctrines the commandments of men, and shackling souls with the fetters of spiritual bondage; forgetting the woes of the oppressed, and the anguish of the afflicted, like the ancient priest and Levite, passing by on the other side, when their brother lies bleeding by the way, wounded, stripped, and half dead; the true abolitionist was teaching by word and deed, that "pure religion, and undefiled before God and the Father," which is "to visit the fatherless and the widow in their affliction;" that Christianity which looks on every man as the brother of his fellow-man, and the child of a common God, who is no respecter of persons.

The speaker went on, at considerable length, to analyze the teachings of Christ, compare them with those of the anti-slavery advocates, and contrast them with those of the pro-slavery priesthood. He then turned to the political aspect of the question. What were all the objects for which party politicians were striving, compared with the abolition of slavery. What principle did they all involve equal in greatness to that of this enterprise? What results so grand did they promise, or could they look for, as those which emancipation would produce? Look at it as merely a question of dollars and cents, and what other so worthy of regard. The ablest writers on political economy, have held, that a free laborer is worth two slaves, and it would be hard to prove them wrong in their calculations. But say less—say two freemen are worth three slaves, and emancipating 3,000,000 of slaves is as good as adding a million and a half to their number. These, reckoned at only half the average price at which Henry Clay has estimated the value of the slaves, would come to no less than $300,000,000. What other scheme of public policy proposes to add such a sum, or anything like it, at a single stroke, to the productive capital of the country? And this might be shown to fall below, rather than to go beyond, the real gain of emancipation. Doing justice had all the advantage, even as a money speculation.

The speaker next showed the effect of slavery on the administration of public affairs, and the character and policy of public men. Its influence was felt most hurtfully everywhere. It was fatal to enlarged and generous views, to liberal and enlightened statesmanship, to wise and wholesome legislation. The souls of men who *might* be great, were narrowed by its narrow policy. Every question of public interest must be settled with reference to how it would affect slavery. Every aspirant after political distinction, must shape his course so as to favor the "peculiar institution," instead of aiming at the general good; instead of seeking for the deep roots of political science, and learning how best to apply them to the affairs of the State, he must ask what will please the human flesh-dealers; what will secure the approval of slaveholders. The abolition of slavery, then, would be one of the greatest political blessings. To labor for it was abundantly more worthy the true statesman, the politician, in the best sense of that term, than to engage in any of the party strifes which now employ the talents and zeal of our political champions of whatever party. After some further remarks to the same general purport, the speaker closed.

James Lewis, thought no question so important as anti-slavery, and if we claimed less for it, advantage would be taken of our forbearance, to thrust less important ones before it. Some say, that Christianity, if embraced, will do away slavery, and that temperance will prepare the way for anti-slavery, and, therefore, ought first to be attended to, and the like. He would admit that *genuine* Christianity would have that effect, but not such as we saw in the practice of Christian professors, for slavery still existed, even among these professors. True, the principles of temperance might help to prepare the way, but, as he considered slavery the greater evil, he could not consent that we should wait till intemperance is put down, before we attack it. Popular Christianity, and the temperance cause, may be embraced without sacrifice, so that there was not the same need to defend them, nor so many temptations to oppose them. But anti-slavery being unpopular, it requires more firmness of Christian principle to embrace it, while, at the same time, it has more need of the support of all who are willing to risk reproach for the sake of the right.

Thomas Earle alluded to the pro-slavery assertion, that the slaves are better fed than the laboring classes in Europe, and that only the *abuse* of slavery is wrong. He asked which of these objectors would consent to take the slave's *fare*, even without the degradation of his condition. Which of them would agree to be fed as the slave is, yet retaining his present standing in society? He believed not one, from the lowest of them all to the President of the nation.

Gould, (pastor of the Presbyterian church in Norristown,) did not intend to make a speech, but wished to say a few words. When George Thompson was in this country, he heard him, and felt as every candid man must have felt, that he was right, that he was engaged in a noble cause. He [Gould] was then at Troy. He joined the anti-slavery society there, and for aught he knew, was a member of it still. He was still friendly to the cause, but there had been operations by its leading advocates, in which he could not concur. As to the resolutions before the meeting, he agreed with them in the main. This was *a* question of the first importance, as others may be, in a general sense. It was *one* of the great questions which ought to be seriously considered. But with that part of the resolution, which said that ministers who were silent on this subject, were selfish, or misled, he could not quite agree. We might have other reasons for being silent. It might be, because the circumstances around were such that our speaking out would do more evil than good. The inflammatory speeches of leading abolitionists had brought the public mind into such a state that it could not be reached, and to attempt to say anything would only excite prejudice against the speaker, and would not only fail of good effect on this particular subject, but destroy his usefulness in other respects. He had not felt it to be his duty to introduce the subject into his pulpit here, and did not know that he should so feel it. His people had called him for another purpose, they had employed him to preach the gospel, to attend to their spiritual wants.—His agreement with them, was to attend to such duties. This was a pastor's proper work, and not to be meddling with political affairs, and exciting questions. Different men had different hobbies. These good brethren around him had *their* hobby, and that was abolition. But St. Paul had a different hobby. His hobby was, to preach Jesus Christ, and him crucified, and he determined to know nothing else among his hearers. He [the speaker] liked the apostle's hobby better than he did that of his brethren here. Much mischief was doing in the churches, by introducing foreign subjects exciting angry passions, creating divisions, or turning away the people's attention from things of greater moment. Their spiritual interests were paramount to all others. The salvation of the souls of his hearers, should be the minister's main object. And, to make himself useful for this, he should be prudent and cautious; be wise as serpents, and harmless as doves. He must not go faster than his congregation on these exciting topics, or his spiritual influence would be at an end. When he [the speaker] preached in Hartford, Ct. he preached abolition, because his people there were willing to hear it, and his ministerial brethren, in that region, would sustain him in it. He would do so again under similar circumstances; but here the case was different. It would give offense to his people here, and he should lose their confidence, and so should lose his usefulness. For these reasons he did not feel called upon to introduce the subject in his pulpit here, for he was satisfied that if he did he should do no good by it, but should only break his own neck.

He went on to illustrate his view of a minister's proper policy, by comparing him to a person who had set his net to catch pigeons. The skillful pigeon-catcher does not beat about the bushes, and cry out, and make a great bluster, as soon as the pigeons come in sight, for that would scare them all away; but he lies still, keeps perfectly quiet, till they are all settled on the place where the bait is scattered, then pulls his net over them, and secures them all. Such should be the caution and prudence of a gospel minister.

Samuel Aaron was a firm believer in the religion of Jesus Christ, and desired the prosperity of the Christian Church, but he would rather every organization in the land, which called itself a church, should go down, than that anti-slavery should stop. And this, too, *because* he believed in the religion of Christ. That religion was one of reform; it sought to set the heart right, and so make the life holy. Christ made men *feel*, before he taught dogmas. On the mount he inculcated his heavenly precepts, by adopting and obeying which, men would be made perfect. But we must give evidence in our lives, that we adopted and revered them.

A minister of Christ must proclaim the truth to men, be the consequences what they may. He is not to ask the people's leave to deliver his Master's message. It must be spoken, whether men will hear, or whether they will forbear. The more they oppose, the louder he must call. He must not inquire what will please the people, but what will please God. Among clerical conservatives, things were not called by their right names. But we ought to do it, fearless of opposition; not heeding the mobocratic spirit which has its origin in those high places, though its manifestation is in lower ones.

The speaker went on for some time, in a strain of glowing eloquence, exposing the delinquency of a clergy which for the sake of pleasing men, refuses to speak boldly against prevailing sins, and in favor of unpopular reforms; but the reporter, for some reason, failed to follow him, and this meagre outline is all that can be presented of his deeply impressive and effective speech.

T. Earle commented on the gross inconsistency of the clergy and churches, in their treatment of different grades of wrong-doers. The petty robber or thief, they would throw out of their body, but the *mighty* robber, the slaveholder, they would raise to the highest honors. The unity of the Church must be preserved, it was said. Why this plea was the worst of all. Keeping sinners in the Church for the sake of unity! This was to defeat the very object for which they professed to associate. They formed a church to purify the world, and then kept corruption in it, for fear of breaking its unity. He contended that the charge of selfishness against the clergy who would not oppose slavery, was just, for if their own families or kindred were enslaved they would speak out; they would risk displeasing the people, impairing their usefulness, or even "breaking their necks."

C. C. Burleigh could not sit still when such a false standard of duty was held up, as had been that day, by a professed minister of the gospel. What had we been told? That the preacher of truth must please the people to whom he is sent; must say nothing which will offend them! Was this the Christian rule? Was this the standard of prophets, and apostles, and reformers in other ages? We had been told about the different hobbies of different men, and reminded that Paul had a hobby which was not like ours; that *his* hobby was to preach Jesus Christ and him crucified. Yes! Paul *had* his hobby, if so we must call it; but our friend who told us of it should remember that it was Christ and him *crucified*; it was the *Christ of the cross* that Paul preached, not a Christ hailed by the voice of the popular applause; not a Christ whose great aim was to please the people. To judge what sort of a "hobby" Paul rode, we should see where it carried him. Into the midst of what trials and persecutions; of what perils by land and perils by sea, and perils among false brethren; of what scourgings and imprisonments, and reproaches, and at last to what a death by the hand of violence! And amid all the dangers to which it exposed him, it had borne him so that he could testify, when ready to be offered, and the time of his departure was at hand, that he had not shunned to declare *all* the counsel of God. And the prophets of the olden time, they also had their "hobbies," if that must be the word. But to what purpose did they mount them? To meet reproach and opposition, to suffer stripes and be cast into dungeons; to be stoned, sawed asunder, torn in pieces by wild beasts; to brave every form of danger, every shape of cruelty, every manner of torture, and death, rather than be false to duty, or betray the cause of truth; rather than palliate sin, or be silent at the bidding of vice enthroned in the seat of power, or speaking with the voice of popular authority. When did these champions of the right keep back unwelcome truth to please the people, and save their own reputation or *usefulness*? To be able to ride their *hobbies*, it was necessary to make their faces as flint, to meet the opposition against which they were borne. Were these such hobbies as that our friend here bestrides? Hobbies! nay, rather might they more fitly be called noble and gallant chargers on the moral battle-field, bearing their valiant riders into the thickest of the fray; breaking through, putting to flight, and trampling down the ranks of the alien host. While our friend's here, is indeed a *hobby*, and nothing more, just rocking up and down on the spot, making no advance;—the people meantime, looking on unmoved, and his ministerial brethren standing round to hold on and keep him from oversetting, and "breaking his own neck."

The whole current of precedent, then, was against our friend's notion of a minister's duty. It was condemned with one emphatic voice, by the examples of all faithful reformers, of all devoted and successful preachers of God's truth. Not only so, but it was utterly contrary to the *philosophy* of reform. The plain preaching of severe truth, the sharp rebuke of vice, was then most needed when the world was most corrupt. But just then it was, that such preaching, was most unwelcome; just in proportion to the necessity of reform, would be the unwillingness to hear the exposure of prevailing sins and the loud call to repentance. The very time, therefore, which most urgently demanded of reformers a fearless uncompromising spirit, and the language of a stern morality, was that in which the people would be most ready to cry "prophesy unto us smooth things," and to show the greatest displeasure at faithfulness to the cause of truth and virtue. When vice became unpopular, and was already fast disappearing, when the harshest words which could be applied to it were received with applause, or at least with ready acquiescence, there would be champions enough to contend for the right. No want would then be felt, of loud and earnest denouncers of the sinking sin. But if we were to wait till that time, before we began to rebuke sin, when would it come? If the very men who claimed it as their peculiar work to take care of the morals and religion of the country, must be silent as long as wickedness was in general favor; and wait till reformation was on the high road to triumph before they would open their lips in its behalf, how was the needed change ever to be wrought? Somebody must speak truth when it would *displease* the people, or nobody could ever speak it so as to *please* them. Our friend himself could find some places where even he could preach anti-slavery, and such places were multiplying. Many more of them could be found now, than ten or twelve years ago. What had caused the change? Why were the people so much more willing than formerly to listen to this subject; so that even confessed men-pleasers could safely touch it? Had the cause been thus advanced by a temporizing policy on the part of its advocates?—by preaching its doctrines to those who would hear them without displeasure? No! It was because that printer boy in his obscure back room in Boston, standing at his case and press fifteen hours in the day, living on his bowl of bread and milk, or his dry bread, and sleeping on the hard bed in a corner of his office, was not afraid to speak out in tones like these: "I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch—AND I WILL BE HEARD." And he *was* heard, and so heard that the name of Garrison—that poor printer boy—has become a terror to the oppressor's heart, and a thrilling watchword and battle-cry to the friends of freedom our broad land over. His was the true policy. Such must ever be the spirit and tone of reformers, if they wish to be successful.

We had been told of the artful management of pigeon catchers, as affording a model for reformers. That management was, no doubt, very proper for its purpose; and when we wanted to *catch pigeons*, it would be time enough for us to adopt it. When men would draw victims into their snares, to use them for their own selfish purposes, this sly policy would well befit their design. But he would exhort people to beware of these *pigeon catchers*, and their cunning, cautious manœuvers. They savored more of the wisdom of the serpent than of the harmlessness of the dove. It was not so that Jesus Christ sought to catch *men*, when he would draw them from the way of evil for their own good

It had been said, too, that a minister's business was to labor for the salvation of souls. Very true! But what sort of a salvation? The angel harbinger of Messiah's coming, had given to the infant yet unborn, the name of *Jesus*, (i. e. Saviour,) "for he shall save his people *from their sins.*" This was the proper work, now, of those who claim to be the followers and servants of that Saviour. And how is it to be done, if not by boldly testifying against those sins—and most earnestly against those which most prevail and are highest in favor; those, in a word, the plain rebuke of which will most displease? How, but by crying aloud, and sparing not; showing the people their transgressions, and, if need be, even the house of Jacob, the professing Church, their sins? Only thus can the minister prove himself a true servant of him whom he calls Lord and Master. Only so can he do his master's work.

After a few words from several other speakers;

Gould again took the floor. He charged upon abolitionists a design to abolish the ministry and overthrow the Church, and in a word, to destroy all existing religious organizations. Now, he was not prepared to give up these organizations. They had done, and were still doing, much good. It was true there was much corruption in them. They were far short of what they ought to be, and many of their members were unworthy. But after all, they were better than none. They had done, and were doing more to bless mankind than any other agencies. To them we owed almost all our social, civil, moral, and religious privileges. They had, in all ages, been the bulwark of freedom, the champions of human rights, and had done more than all other causes to break down oppression and abolish slavery. What had the Puritan Churches and clergy done for civil and religious liberty? How nobly had they contended, and suffered for the rights of conscience. And we were enjoying the fruits of their toils and patient endurance. To the clergy also, of our revolutionary times, we owed much of the zeal, and courage, and resolution which animated our fathers in that glorious struggle. The ministers roused up the patriotism of their congregations, and fired them with the spirit of a manly resistance to tyranny; and no class of men did more to gain the triumph of our righteous cause. So, too, in the contest, in England, against the slave-trade, and afterwards against slavery, the clergy and the religious organizations were found foremost; stirring up the minds of the people around them, and arraying the public sentiment against those abominations, till, mainly owing to their exertions, the noble object was accomplished. The speaker went on for some time, with a warm eulogy upon the clergy and churches, for the zeal and energy they had almost always shown in behalf of freedom, and right, and good morals,—for their important services in the temperance cause, and, in short, their activity in every good work. Now, if we could find a better instrumentality for promoting the welfare of man, let us have it; but till we had done so, he thought it unwise to destroy the best we had, merely because it was not quite perfect.

C. C. Burleigh replied. His friend seemed to have forgotten his first speech, before he made the last. He had got upon both sides of the question. At first he contended that ministers ought not to preach what would give offense, and expose them to breaking their own necks. Now he was praising to the skies a set of men who preached doctrines so offensive that they could not stay in their native land, but were persecuted, imprisoned, and at last obliged to fly for refuge to the wilderness—men who chose to brave every hardship, and every danger, rather than obey the authorities in Church and State which commanded silence touching those unpopular truths. He had said, ministers ought not to meddle with political affairs. Now, no words were strong enough to speak his admiration of the men who, holding the sacred office, used the influence it gave them, to bring about one of the greatest political changes of modern times; a change, too, not wrought by peaceable persuasion, but by the sword of slaughter. He had before condemned the interference of the clergy with the anti-slavery agitation, where the people were against it. Now, he boasted on their behalf, that the English clergy were the very leaders in that agitation which shook England till the slave-trade and slavery in the British colonies had tottered and fallen. He had before censured all preaching which would displease the people; and had now made it the burden of his song of praise of the churches and the ministry, that they had gone before the people in all great reforms, instead of waiting for the people, and saying only what would please them. He might take which alternative he chose. Either these things were not true which he had said of the Church and clergy, or their example had been all along a most pointed and emphatic condemnation of his own position, and of the course he had defended in his first speech.

As to the charge that abolitionists sought to destroy the Church and ministry, he had this to say: We aimed only at destroying what was corrupt. We did not attack these *organizations*, we only attacked what was wrong in them. If we could not destroy the corrupt, without destroying the whole body, why then all was corrupt, and ought to be destroyed. If all was not corrupt, the sound would remain unhurt, and but the more safe from the spreading corruption, in consequence of our success. None would fear for the organization then, but those who believed it *utterly* unsound. Pruning off the rotten branches of a tree was not cutting the whole tree down, unless it was all rotten. Our friend, therefore, might decide for himself, whether our success would be the overthrow of all existing religious organizations.

He would add a word on the assertion that reform, and the cause of truth and right find ever the Church and clergy foremost in their defense. Whatever might be true of former times, so was it not now. One of the most eminent in the clerical order, Albert Barnes, of Philadelphia, had testified that these bodies were now the most serious obstacles in the way of the progress of reform. James G. Birney, a prominent man in one of these church organizations had pronounced the American churches the bulwark of slavery—and more than that, had proved it by abundant facts. Had we not cause, then, to demand the purification of the Church; to rebuke the delinquency of the clergy? If the Church sustains wrong, ought we not to oppose it? Our object was to call on the Church and ministry to act worthy of their profession; to be consistent and pure, and active on the side of right. If this made us their enemies, be it so. If they reviled us for this, we could bear it. Reformers, in all ages, had encountered opposition from those religious organizations, which had become wedded to corruption. But truth was stronger than them all, and went on in its march of triumph, destroying nothing good, nothing congenial to its own nature, nothing but what ought to be destroyed.

Lucretia Mott followed in a most eloquent and deeply impressive speech, deprecating the notion that gospel preaching is something distinct from the preaching of practical righteousness; rebuking with just severity the time-serving spirit of the great body of professed ministers and churches, and commenting in a tone of strong condemnation upon the heresies of Gould's speech. But as almost no notes of her remarks were taken, it is impossible to give more than the faintest idea of their tenor. To try to report them from memory, would be to do them too great injustice.

The above report is, throughout, very defective, and fails to give any adequate notion of the interest of the debate. The truth is, the reporters became so much absolved in listening, that they often entirely forgot to record what they heard. It may serve, however, to show the general course of remarks, and the main arguments on both sides. If injustice has been done to either side, it has been unintentional.

CONVENTION IN PENNSYLVANIA.

PHILADELPHIA, Sept. 17, 1843.

I avail myself of a place in your columns, to notify our friends in Philadelphia, that it is time for them to be getting in readiness for their portion of the "one hundred conventions." We have had a letter from Ohio, informing us that Douglas, Bradburn, White, Munroe, Gay, and Remond, who are now lecturing in that State, and Indiana, will soon set their faces eastward, and that they will enter this State in the beginning of November.

They request that appointments be made in readiness for them. We have written to our friends in the western part of this State, notifying them of the coming of these brethren, and proposing that conventions be called in Washington, and New Brighton, for the 3d and 4th of November; the former to be attended by Bradburn, Douglass, and White, and the latter, by Remond, Gay, and Munroe; and that a meetin be called at Pittsburgh, for the 6th and 7th, to be attended by the whole company. And, further, that other meetings be appointed in Alleghany and Washington counties, at such times and places as may, in the meantime, be agreed upon: only allowing the brethren time to reach Harrisburg and Gettysburg, by the 15th of the month. If this arrangement be adopted by our West Pennsylvania friends—or whether it is, or not, notice shall be given in due time through the papers.

Our friends in Harrisburg and Adams counties, will see, that the expectation is that the lecturers will be with them, (in two separate companies—as they usually travel,) on, or about, the 15th of November. We hope that preparations will at once be commenced for large meetings. If the Adams county meeting—or one of them, if more be called—could be held in Gettysburg, it is thought that especial good would be done. Munroe, Remond, and Gay, would probably attend that meeting. In that case, Bradburn, Douglas, and White, would attend the meeting in Harrisburg. No pains should be spared by our Harrisburg friends, in calling together a large convocation. A convention of two days, attended by such a man as Frederic Douglas—to say nothing at all of the other two talented and able speakers, could not fail to convert hundreds of the stoutest opponents to the truth of anti-slavery.

From Harrisburg and Gettysburg, our friends, it is expected, will come on in separate, and somewhat parallel routes to Philadelphia; attending such conventions as may, in the meantime, be appointed for them on the way. Meetings should be got up for them in York, in Lancaster county, in Kennett, West Chester, and other places in Chester county; and as many others, not too far off the route as can be attended previous to the great decade meeting of the National Society, in Philadelphia, on the 4th of December—after that meeting the brethren mentioned will continue to labor in Pennsylvania till the 10th of January following.

The object of this letter, is to make the general announcement contained in the foregoing, and to invite a correspondence with our friends in the places mentioned, and others in places not mentioned, whom this matter may concern, with a view of making definite arrangements for a regular double series of conventions from Pittsburgh to Philadelphia—so far as may be possible in the space of time allowed. It is requested that the abolitionists all over the State, and more particularly those embraced in the route mentioned, will confer together *immediately*, and wherever it is agreed that a meeting can and ought to be held, that notice be forwarded *without delay*, to the subscriber. This request is extended to our friends in Bucks and Montgomery, and other counties, in Pennsylvania, not before mentioned; also to those in Woodbury, and other parts of New Jersey which naturally connect with Philadelphia; for if meetings cannot be held in these places before, in all probability they will be after, the 4th of December. There should be no delay, as it will require a good deal of time to complete the arrangements. J. M. McKIM.

WINDHAM COUNTY ANTI-SLAVERY SOCIETY.

The last meeting of this society was held in Canterbury, on the 12th of September, which place and time it was adjourned from Chaplin.

Many devoted friends of anti-slavery were in attendance from different parts of the county, though none from abroad. The meeting was one of much spirit, and as an index of the state of abolition throughout the county, was highly cheering to the lover of freedom.

The morning had not been pleasant or very promising, yet at the usual hour of meeting, loaded carriages came in from all directions, and men on foot—a common mode of conveyance among anti-slavery people, were seen to arrive, till the tavern hall, which had been opened for our reception, was crowded to overflowing. The meeting was called to order by the president, Judge Griffin, of Hampton, and in the absence of the secretary, L. Burleigh was chosen secretary, pro tem. Although much crowded for room, our morning session continued in the hall.

At noon the society adjourned, to meet in the afternoon in a spacious tent, spread for our accommodation, where we enjoyed an interesting and important discussion upon the following resolution:

Resolved, That slavehol

exaggeration; feeding with foul garbage every irrational prejudice, and flattering every selfish, envious, and ambitious propensity of our nature. The Alien Law was denounced from a like motive. There were in the country thirty, thousand Frenchmen, many of them talented, and all of them filled with zeal for the opposition, who, in the contest then pending between our government and the French Directory, had taken sides with the French. There was also, a vast number of Irishmen, the most able of whom were arriving warm from a contest at home, in which they had been favored by the French. The entire slave party was inspired with life and energy by the hope of seizing upon all the offices of the country, and appropriating them for the reward of partisans, and the purchase of adherents. Hence arose the proscriptive system, twin brother of nullification.

We are very far from saying or supposing that the party against whom these measures and machinations were directed, were actuated by any general sentiment of hostility to slavery, or even by any very just and delicate regard for the rights of freemen. Many individuals as Jay and Hamilton, for example, were deeply impressed with a sense of the iniquity, the inconsistency and the danger of slavery, and earnestly desired its extirpation; but, as a party, the federalists were anti-slavery only by their position. Moreover, it cannot be disguised, that in the aristocratic temper and tendencies of this party, the essential spirit of slaveholding found real sympathy and a secret ally. This spirit was manifested by an austere and haughty bearing towards the body of the people.—They had a sincere distrust of the capacity of the people for self-government. The most able and celebrated among them, characterized the constitution as a rope of sand; and such we have no doubt it will prove if slavery be not abolished, and that at a day not very distant.—These things gradually alienated the democracy of the free States, the only States where there is, in reality, any such thing, and drove it into the arms of demagogues, for whom the federal party entertained a profound contempt. Nevertheless, we fully believe the federalists were republicans; and whatever faults they committed as politicians, they were upright, humane, highminded, and accomplished as men and statesmen. That they organized the government, and put the constitution in operation is well known; and it seems now to be generally acknowledged, that they administered it with more purity than any other party which this country has seen, or is likely to see. They wished to do good, but to do it like Gods, of their own will and pleasure, without recognizing the people as the source of their power. Great as were their faults, there was so much talent, and so much personal honor and integrity in the party, that they would in all probability have kept possession of the government without any considerable interruption, to this day, if it had not been for the implacable, the desperate, the corrupt, "the rule or ruin" spirit of slavery. The dying words of the federal party were uttered against the slave power, a power to which they felt, but too late, that they owed their misfortunes and their fall. John Randolph, who was more familiar than any man of the nineteenth century, with the history at which we have glanced, used to say, that the democracy of the North would always unite with the South, to put down their own aristocracy. That such, in effect, has been our political history, cannot be denied; but this account of the matter, leaves out of the motives in the case, that vast and most vile traffic in public offices, established between the slaveholders of the South with the demagogues of the North, which has brought the government to a premature decrepitude, and public men to a degree of profligacy unparalleled, except in the decline and fall of Rome, after a chief had risen who proclaimed that, "he would give offices to those who defended him, though they were highway robbers." A like proclamation did the slaveholders of the South make to the demagogues of the North, towards the close of the last century, and it cannot be denied that they have faithfully carried it out. Never was the detestable and fatal traffic more active than at the present moment.

HENRY CLAY.

The following anecdote, taken from Mallory's life of Clay, has been going the rounds of the press, deservedly:

In the spring of 1829, we had the pleasure of being a fellow passenger with Mr. Clay, from New Orleans to Louisville. After a general acquaintance had been established among the cabin passengers, to pass away the time more agreeably, it was proposed to have a game of cards, in which one of the number proposed to invite Mr. Clay to join. When the invitation was given, he inquired what game was proposed. The reply was, "*Brag.*"—The sudden compression of the lips, and the change from easy politeness to the dignified deportment of one entitled to give advice, evinced, at once, a determination not to engage in the game. "Excuse me, gentlemen," said he, "I have not played a game of any kind of hazard for the last twelve years; and I take occasion to warn you all, to avoid a practice destructive of a good name, and drawing after it evil consequences of an incalculable magnitude. In earlier days it was my misfortune, owing to a lively and ardent temperament, to fall into this vice, and to a considerable extent, and no one can lament more sincerely the evil, and the consequences of it than I do. These have followed me into nearly all the walks of life, and, though I have long since abandoned the pernicious practice which led to them, it seems that they never will abandon me."

Is it not strange, and humiliating, that a man, who could practice the virtue and the bravery of giving this good lesson against one vice, should have nothing to say against "the sum of all villanies." "Ambition, corrupting ambition," to use the words once applied to him by his slave brother, McDuffie, has caused this glaring inconsistency. But for this, he would at this day, have been on ground more advanced than his noble relative, Cassius Marcellus Clay. Had the great voice of Henry Clay but uttered the word, which *was* in his heart, how would he have awakened and transformed this nation. With his eloquence, and with such a "motive and cue for passion," he would

> "Make mad the guilty, and appall the free.
> Confound the ignorant: and amaze, indeed,
> The very faculties of eyes and ears."

Look upon this picture, and on this. The counterfeit presentment of two brothers:

CASSIUS M. CLAY has come out in a series of articles, in the Lexington (Ky.) Intelligencer, denouncing slavery in unqualified terms. In one of these articles, Mr. Clay says:

"I denounce those who would, by legislation, or otherwise, fix the bond of perpetual slavery and the slave-trade, upon my native State. In the name of those, who in all ages have been entitled to the first care and protection of men, I denounce it. In the name of them, who in 76, like those who sent back from Thermopylæ the sublime message, "go tell Lacedemon that we died here in obedience to her laws," illustrated by their blood the glorious doctrines which they taught, I denounce it. In the name of Christianity, against whose ever-lovely and soul-stirring sentiment, it forever wars, I denounce it.—In the name of advancing civilization, which, for more than a century, has with steady pace moved on, leaving the Cimmerian regions of slavery, and the slave-trade, far in the irrevocable and melancholy past, I denounce it. In the name of the first great law, which, at creation's birth was impressed upon man, self-defense, unchangeable and immortal as the image in which he was fashioned, and in His name, whose likeness man was deemed not unworthy to bear, *I denounce slavery and the slave-trade, forever.*

MANHUNTERS.

A friend, to whom the following letter was addressed, handed it to us that it might be used in putting the hunted and their friends on their guard. We cannot fulfill the object better than by giving the letter, verbatim. May it shame as well as disappoint the southern pursuers of human game:

NEW-YORK, August 31st, 1843.

Dear Sir:—My father being a firm believer in those sacred truths, that all men are entitled to freedom, &c. and inspired with the love of liberty, voluntarily devoted seven years of his life to secure our liberty and equal rights; undergoing privations and hardships, indescribable, which ruined his constitution for life. He has gone, I trust, to a happier clime, the world of spirits—leaving behind the fruits of his revolutionary labors for my inheritance; and I am in duty bound to maintain, so far as is in my power, this dear bought freedom, without diminution. Therefore it becomes my duty to inform you, that a gentleman is here from Salsbury, North Carolina by the name of Wheeler, endeavoring to employ some officer to proceed to the northern part of Vermont, and arrest three runaway slaves, by the names of Henry, George, and Agustus Trotter; he says they formerly belonged to Mr. Pope, of Salsbury, North Carolina. On his moving to Virginia, they ran away—that they are now his property, and he offers large inducements to those who love money better than liberty, to have them arrested. He says that they may be in Montreal; he has a plan to induce them to come into the States, and then arrest them, and take them back into perpetual bondage. If you have correspondents there, and facilities for getting information to them, to put them on the look-out, I have no doubt you will do them a lasting favor, if they value their liberty. I am with you in saving the innocent from the cruel hands of oppression.

Yours, &c.

CANT.—We published a short piece in our last, from the Boston Recorder, on a general slave convention proposed to be held at New Orleans, this month or the next. The writer, while he exults in the progress of anti-slavery principles, and counts upon the triumph of liberty as sure, cannot forbear a touch of left-handed censure and characteristic cant. "No matter, (he says,) how soon the final struggle between freedom and oppression comes, provided it be not hastened by the rashness and folly that would take God's work out of his own hands for its more speedy accomplishment. ——————"

"Take God's work out of his own hands!" Why do you take Hindoos, Greeks, and Choctaws, out of God's hands for their more speedy conversion? Does not God work by instruments? But such a splenetic and hypocritical spirit as is here evinced, is not to be reasoned with. It is only to be pointed at with pity, and mentioned in prayer.

☞ The explanation of the revolutionary movement in Hayti, which will be found in a preceding column to be complete, ought to have contained a fact, which we presume has been at the bottom of all difficulties, passed and present, between the *black* and the *colored* people of Hayti. By the French law, the child follows the condition of the *father*, so that the colored, or as we call them, mulattoes, were always free, and always enjoyed a superior position. This made them aristocratic in respect to their darker brethren; in the same manner, as the Irish in the United States are aristocratic towards all of African descent.

From Jamaica we have news that on the 26th of August, one tenth of the city was destroyed by fire. The *Herald*, of this city, is in exclusive possession of the information that negro sedition broke out with the fire.

Extract of a letter from a gentleman in London, to L. Tappan.

"I am just out of the House of Lords at the last moment, and have just time before the mail to say that Lord Brougham has put the question to Lord Aberdeen, whether negotiations are pending upon the subject of the extinction of slavery in Texas, and, if so, with what prospect of success. He made an excellent speech on the importance of the subject.

"Lord Aberdeen replied, that negotiations are pending upon the subject—that the government is fully impressed with the importance of the subject, and will use every endeavor to gain the end; but that it would prejudice the result to communicate at this moment the state of the negotiations."

A VALUABLE AND INTERESTING BOOK.—The famous R. M. T. H. who promised to come out with "a pocket full of rocks" to hit the Colonization Society, has issued the first number of his work, entitled "Wanderings on the Seas and Shores of Africa; price 25 cts. It promises to be full of remarkable adventures and startling facts.

THE DOLLAR SUBSCRIPTION.—We are requested to notify the people of Pennsylvania, and Philadelphia in particular, that a subscription list on the "One Dollar Plan," for the benefit of the American Society, is kept at the Anti-Slavery Office, where pledges will be gladly received and regularly forwarded.

ANNUAL MEETING OF THE AMERICAN FREE PRODUCE SOCIETY.

The annual meeting of this association will be held at Clarkson Hall, in the city of Philadelphia, on Third-day, (Tuesday,) the 17th of Tenth month, (October,) 1843. The first session will be held at 10 o'clock, in the morning. All papers friendly to the anti-slavery cause, will please copy.

ALMANAC FOR 1844.

Abolitionists are notified that the Almanac for 1844, is now published, and ready for delivery. The edition is limited, and those who wish to purchase are requested to forward their orders immediately. Price, $25 per thousand; and $3 per hundred.

THE NEW-YORK LETTERS, BY L. M. C.

For sale by Charles S. Francis, 252 Broadway, New-York; James Monroe, & Co. Washington street, Boston: likewise at 143 Nassau street; J. M. McKim, 31 North Fifth street, Philadelphia; 25 Cornhill, Boston; and at 14 1-2 Westminster street, Providence, R. I. Price 75 cts.

Anti-Slavery Items.

THE RIGHT SPIRIT.—The last Christian Examiner, the organ of the Unitarians, concludes a notice of the Discourses of W. H. Furness, and Theodore Parker, and of John Jay's Caste and Slavery in the Church as follows:

"The least that a journal like this can do—the least any periodical pretending to any name that implies a connection with religion and morals, can do, is to set its face indignantly against the enormous evil, which nothing but the force of heart-hardening custom allows us to treat in any other way than with the most open hostility. The Christian Examiner, into whosever hands it may fall,—not now we are compelled to prophesy, into the hands lately so ready to receive it, and in whose management it would have preserved a front no less decided than it now bears on this question—will always, we trust, be found ranged on the side of humanity as well as that of religion, if we must consider them as different. And we hope that whenever the day shall come that it hesitates to assail boldly yet temperately, and in a spirit of justice all great social and national crimes and evils, IT MAY ON THAT DAY CLOSE ITS MEAN AND DEGRADED LIFE.

A GOOD SIGN.—We learn from the Spirit of Liberty that at a late camp meeting near Pittsburg, the following disclaimer was made:

Brother Fribley, who traveled East Liberty circuit last year contended that there were no persons in the Methodist Episcopal Church who either *bought* or *sold slaves*; that the discipline prohibited it. It could not be done by Methodists. Now, while the preachers tell such lies to hide from the honest, good members the corruptions of the Church, it is not surprising that they think abolitionists slander the Church. But this state of things cannnot always last.

[The Editor is himself a Methodist minister.]

ANTI-SLAVERY AND REPEAL.—The cause of Irish Repeal, which the news from Europe represents as flourishing as ever under the marvelous influence of the almighty agitator, is again placed, so far as the Baltimore repealers are concerned, in a most unpleasant state of jeopardy. It seems the resolutions passed by them in June, relative to the late speech of O'Connell on American slavery, which we published, and which produced such a hubbub, happened to reach the agitator's right-hand man, Thomas Steele, and called forth a most scorching letter of rebuke, which was published in only one Irish paper, the "Dublin Freeman," and then suppressed by O'Connell, in view of its fearful effects in this country, on the cause of repeal—satirizing, as it did, not only the Baltimore repealers (whose course we ourselves openly condemned as cowardly and inconsistent) but the slaveholders of Maryland, as a class, heaping upon them the most insulting epithets imaginable, compared with which, O'Connell's speech was very praise. This letter was imprudently introduced at the regular monthly meeting of the Baltimore Repeal Association, on Wednesday evening, by the executive committee, into whose hands fell the only copy of the Irish paper in which it appeared, that has reached this city, so far as we have been able to learn—and we took some trouble to get a copy for publication. The effect of thus imprudently introducing the opinions of Mr. Steele of Ireland, upon the subject of slavery in America, into a *repeal* meeting, was regretful in the extreme. A most unruly meeting was the result—so unruly as to come near the finale of a riot. One party was violently opposed to the reading of the letter, and the other turbulently impatient to hear the denunciations of the former proceedings of their own body, so repugnant to their feelings. After a deal of the most rabid and contradictory resolving and sponting, in which many exhibited much stronger evidence of wildest passion than common sense, the meeting decided to hear the letter and the resolution which called it forth—and after so hearing, enacted the mock-tragical scene of burning the letter of Mr. Steele, in the presence of the meeting!

After all this, some pacific resolutions were passed, wisely resolving to consider henceforward, no matter foreign to the great object for whose promotion the association was founded.—*Baltimore Visiter.*

AN APPALLING SCENE.—On Friday, the 25th ultimo, in Laurens District, S. C. the two slaves found guilty of the murder of Mrs. Garrett, were executed according to sentence. Three or four thousand people were present. The woman confessed her guilt, was penitent, said she deserved death, and that she was instigated to, and assisted in committing the deed, by the negro man, Randall, all of which he positively denied, and was stubborn as a mule to the last. A spectator says it was truly affecting to see four little children belonging to the guilty woman, two pair of twins, none of them old enough to walk. She told her husband, children, and other negroes to take warning from her fate, how they listened to the advice of evil doers. At precisely one o'clock, the plank was knocked from under them, and they were launched into eternity. After they had hung about five minutes, from some cause there seemed to be a panic in the crowd when the cry of "mad dog," "earthquake," &c. was raised by some mischievous persons, and a general rush of the spectators took place, running in every direction and over one another, horses breaking loose and dashing through the crowd and crippling women and children, and several of the latter separated and lost from their parents, but providentially no lives lost. The writer describes the scene as awful and sublime in the extreme, reminding him of a terrific tornado. In 15 or 20 minutes, order was again restored, and the criminals were cut down. Drunkeness and rioting prevailed around the village in the evening.

RELIGIOUS INSTRUCTION OF SLAVES.—The Charleston Mercury, alluding to this subject, and to the efforts of Bishop Berkeley, remarks—"No longer than ten or twelve years since, when the plan of sending missionaries to our blacks was first entered upon, we well remember the opposition it raised among many of the planters, who were averse to it as an innovation, fraught with ill consequences, they could not tell what, but which they were determined not to risk. As all thinking men foresaw, their fears have proved perfectly groundless, and we venture to say, not one who has made the experiment, but will heartily subscribe to the soundness of Bishop Berkeley's observations. What prejudice still exists, we are sure a very few years more of trial will remove, and that man will come to be regarded in South Carolina a monster, as he is, who, through selfishness and pusillanimity, exerts the shocking despotism of sealing the mind of his poor slaves to a knowledge of God and a future world. Such a man does not deserve to live."—*N. Y. Sun*

GENERAL INTELLIGENCE.

Foreign Items.

MEXICO.

New Tariff.—The New Orleans Picayune of the 7th instant, contains the provisions of a new tariff law, which has just been proclaimed by Santa Anna, for the Mexican government. The following is an abstract of its several articles, as they are published in that paper:

1. The first article prohibits the importation of all kinds of vehicles and horse accoutrements, hats, furniture, and all articles of jewelry and hardware.

2. The second article gives effect to the law for all vessels entering ports on the Gulf at the end of four months, and for those entering ports on the Pacific in six months.

3. The third orders all prohibited articles which have been already imported, to be transferred within six months.

4. The fourth allows one year for such re-exportation.

5. The fifth fixes penalties for custom-house officers who shall neglect to enforce the law.

The Perote Prisoners.—Captain Cox, of the schooner Freeland, which arrived last night from Campeachy, reports intelligence to the effect that Santa Anna had issued strict orders to his custom-house officers, at every port, to search the passengers on every vessel, in order to prevent the escape of any of the prisoners who broke out of their prison at Perote. Extraordinary vigilance is exercised at every Mexican port—no foreigner being allowed to leave without undergoing the most rigid scrutiny.—*New Orleans Tropic.*

Waddy Thompson's reply to Mr. de Bocanegra, has now reached us. He thinks no compensation due, but will refer the matter to his government. Mr. de Bocanegra in reply persists in the demand.

SPAIN.

A London correspondent of the *Journal of Commerce*, under date of August 8th, gives the following views of the condition and prospects of this distracted country.

The government that has been established at Madrid, is a pure despotism. By a convention between the national guards and the successful general, the former were to be guaranteed their rights, and permitted to retain their arms. They have been, by a *coup d'etat*, arbitrarily dissolved and disarmed. The corporation of the capital have been deprived of all municipal functions, and the judges of the supreme tribunals, thirteen in number, because they declared that they could not, according to the constitution, recognize the legal existence of Lopez as prime minister, have been dismissed with all the insult and ignominy, that could be heaped upon them. The cortes summoned by Espartero, have been placed under revoke, and another called forth in the name of "the powers that be." Creatures of the Lopez league have been thrust into the vacant judicial benches, and a new corporation has been nominated, pledged to do whatever the government may insist upon. The disarmed national guards are kept in awe by the shoeless, hatless, and shirtless *sans culottes* from Barcelona, who, to the number of 7,000, under General Prym, would as soon cut a throat, as smoke a cigar, and perchance find it a much more agreeable and genial amusement.

Austria, Prussia, and Russia, have never acknowledge any government in Spain since the death of Ferdinand, and now they point to the prostrate condition of the country, as a justification of their policy. The three absolute governments contend that the throne of Spain belongs to Don Carlos; that the present queen is not only an usurper, but a bastard; that she is not the offspring of king Ferdinand and queen Christina, but the adulterous result of a treasonable connection between the latter and the Spanish guardsman Munoz, now the avowed husband of the Castilian monarch's widow. With such impressions on the part of the northern powers of Europe, it is not likely that the new order of things at the Escurial will be much more acceptable than the past, or that even the restoration of queen Christina, as regent, will be calculated to alter their views, or change in any way, the prevailing feelings and determinations at Vienna, Berlin, and St. Petersburg.

[This is the first time that we have met with the suggestion of the illegitimacy of Queen Isabel.]

Don Carlos, it is said, has resolved to be even with the ex-queen, for he has signed over an act of abdication in favor of his own son, the prince of the Asturias, and has done so on condition that the young queen of Spain shall marry the prince, who is instantly to take the title of the king of Spain. The cabinet of the absolute sovereigns have, it is believed, acquiesced in the arrangement, and, if so, the difficulties in this business are but beginning. In fact, this seems to be the general impression, and one which is strengthened by every fresh arrival from the seat of government. Even at Madrid, the self-constituted ruling parties are discovering the dangers to which they are hourly and individually becoming exposed, and amidst the scrambling for place and pelf, the heart-burnings and execrations of the disappointed, neglected, and overreached, are laying the foundations for future calamities, which no wisdom, now in supremacy, can either allay or avert; for they will be the consequence and action of the most reckless resolves, and the direst revenge

Manilla.—An insurrection headed by a Catholic priest who has changed his religion, (we do not learn *to what*) has occurred in the island; a large number of people and a body of troops, sent to quell them, having taken side with the apostate. These troops as soon as arrived at the scene, turned and killed their officers. The rebel force then took one of the forts of the town, and blew part of it up. Finally they were surprised and captured by the governor. Sixty-two were shot, and forty-eight strangled.

Shortly afterwards a conflagration destroyed 2,000 houses of the city.

HAYTI.

The schooner Topic, arrived here last evening, having left St. Domingo on the 1st instant. Captain Smith states that General Reviere left St. Domingo August 15th, with 5,000 troops for Port au Prince, having been to all the principal towns appointing officers and establishing new laws. The people appear quiet and tranquil at present.

General Items.

A Forgery at Richmond.—We learn from the Richmond Star, that Mr. Samuel C. Winston, who recently kept a shoe store upon Shokoe Hill, at that city, has been guilty of extensive forgeries, and has fled. The amount known is about $500, a considerable portion of which has been discounted by the bankers, but the loss will fall upon individuals who received the forgeries as genuine papers. Mr. W. has heretofore been regarded as perfectly honest and "highly respectable"—was a member of the church, and a man of family. He sloped on Friday last.

Shipman, the famous embezzler, has been tried and acquited in this city.

Robert Tyler.—The invitation tendered to this gentleman on the 8th inst. by a "number of natives and friends of Ireland," residing in Philadelphia, to accept the compliment of a public dinner for his aid to the cause of repeal, has been accepted by Robert, who thanked the committee for the disposition manifested "to sustain the President against an unworthy and most improper attack which a very famous, *though foolish*, Englishman has lately made upon him" meaning Lord Brougham, of course.

Horrible.—Information was lodged at the Police Office of the First Municipality, yesterday of a circumstance that almost freezes the blood with horror. On one of the bayous, near Lake Borgne, the remains of a man by the name of Terence Robin, a creole, were discovered hanging to four trees. After being slain he had been quartered, and each of the four quarters suspended to a separate tree. No clue has yet been discovered that could lead to the detection of the perpetrators of this heartless and unparalleled deed of cruelty. [N. O. Tropic.

The Maine election has terminated in favor of the democrats by a large majority. As in Vermont there is no choice of governor, and there is supposed to be but two elected to Congress.

The Honorable Elisha Whittelsey, auditor in the Post-office department has resigned in consequence of the removal of an officer in his bureau.

The report of the assassination of John Ross, proves to have been incorrect, Mr. Ross has been re-elected as head Chief, by a large majority.

Joshua R. Giddings has been nominated by the whigs for re-election. This faithful and indefatigable friend of the slave cannot pass muster with politico abolitionists. Wonder when they will elect a man who will do half as much.

Dreadful Disaster.—On the Susquehanna railroad ten persons were badly, some of them mortally, wounded by an axeltree breaking:

"It chanced that at the place where the dreadful accident occurred, nothing could be immediately procured to splinter and bandage the bleeding wounds of the sufferers. On this being made known to the ladies, their corset bones and dresses were immediately offered, and by some of them actually torn from their persons, to bandage the wounds of the sufferers. By their noble conduct they won the admiration of all."

Another fight has occurred in Philadelphia, between fire companies. It occurred between the members of the United States and Humane Engine companies, in consequence of running into each other. It was soon over, however, and but two or three persons received any injuries.

A. B. C. F. M. met at Rochester. The following is an abstract of the report, as nearly correct as the short time it was in the hands of the reporter would permit:

Mission to South Africa	$1,600 64
West Africa	6,529 32
Greece	3,695 32
Turkey	29,237 59
Syria	17,102 87
Nestorians of Persia	16,722 92
Nestorians of the Mountains	7,121 09
Bombay	4,572 07
Almedmugger	8,271 01
Madras	7,362 01
Madura	22,794 25
Ceylon	25,486 00
Siam	8,428 98
China	5,206 69
Singapore	283 84
Borneo	7,719 63
Sandwich Islands	49,442 66
Cherokees	4,620 99
Choctaws	1,927 60
Pawnees	793, 78
Oregon	3,043 33
Sioux	1,753 32
Ojibwas	2,080 18
Indians in New-York	2,813 92
Abenequais	347 00
Indian Missionary general	317 80
Agencies	8,375 53
" in New-York	2,178 35
Miscellaneous expenditures including publications salaries, &c.	21,451 35

Dr. Chalmers's Adhesion to Voluntaryism.—As we anticipated at the period when the recent secession from the Scotch Church took place, Dr. Chalmers has found it impossible to preserve his position—denouncing voluntaryism by word, and practising it in deed; and we rejoice to find that, with Christian candor and manliness, he last week came forward in a large meeting of ministers of the free church, to avow his adhesion to the principles he had hitherto undervalued.—*Leeds Mercury.*

[If all clergymen who feel that they are in error, should imitate this noble example, we should have many recantations in the United States.]

Course of the Atlantic and Pacific Canal.—From Chagres, up the river Chagres, fifteen miles to the Trinidad river; thence up the Trinidad six and a half miles with a deep cut across the bend of the river; thence up to the Vino Tinta river seven and a half miles; thence by canal six and a half miles, to the Bernardito river; thence down that river two and a half miles; thence by canal five miles, to the Farfan river; thence down the Farfan, ten miles, to its debouch in the Rio Grande, near Panama—making the total distance, from sea to sea, fifty-three miles.

One *Morton* has been arrested in Baltimore, charged with obtaining, by forgeries, several thousand dollars from Philadelphia banks.

The well-known Mr. Rathbun, formerly of Buffalo, is to leave the State prison in October next. It is said that he is going to practice medicine, having been an assistant to the prison physician during his detention.

A Novel Regatta, in which four Chippewa Indians with their *canoe* made one side, and a regular rowboat with four picked white pullers, the other, came off at Camden, opposite Philadelphia, on Friday. The Indians beat by three boat lengths without exertion. The others were used up. The sport is to be repeated at Hoboken.

Duel.—The Lafourche Patriot, of the 2d instant says: "A duel took place in this town, last week. One of the parties was slightly wounded. Another duel was about to come off on Thursday last, but fortunately the sheriff happened to get notice of it, and stopped the affair by clapping one of the parties into jail.

Mike Walsh was tried on Monday for three libels, and one assault and battery. In two of the cases the jury could not agree. In the other two Mike was convicted.

Mr. Labronche.—One of the members elect from Louisiana, to Congress, lately killed Mr. Heuston, editor of a Baton Rouge paper.

An insane man, named Payne, traveling from Rhode Island to Boston, in the State of New-York, while in the cars near Attica, commenced stabbing and cutting about. Several were dangerously wounded. Dr. Mathews of Painsville, Ohio, was one. A Mr. Jaon was badly stabbed, and leaped from the cars under full way, the crazy man after him—and the crazy man's uncle, who was keeper, after him. The cars were stopped, and the wounded taken up, but the insane and the keeper could not be found. The former has arrived at Buffalo, but the latter has not been heard of.

A butcher named Cook, undertook to butcher a drover because he would not sell his cattle at the price the butcher and his confederates, probably forestallers, offered! The drover jumped from his chamber window, and escaped.—*Cincinnati Chronicle.*

Affray in St. Louis.—Thomas Fitzpatrick was stabbed in the breast by Wm. Kreep on the 10th inst. Kreep is said to have acted in self defence. He was arrested.

Duel.—There was a duel yesterday morning—place, near the old canal—parties, two Creoles—weapons, small swords—result, a wound received in the breast by the challenger.—*N. O. Pic.*

Snow.—On Friday, about 3 o'clock, there was a sprinkling of snow fell with the rain, at the corner of 6th and Prune streets. This fact we learn from two respectable gentleman, incredible as it may appear.—*Phil. Gaz.*

Villainous.—A case is soon to come before the Court of Common Pleas of peculiar interest, founded on the following facts:—Some months since a young girl, recently from France, was betrayed by a fellow in this city, under promise of marriage; and upon her revealing to her friends the outrageous means to which he had forced her to resort to conceal the crime, her betrayer commenced a suit against her for slander, and in default of heavy bail she was committed to the Eldridge-street prison, to remain some months to await her trial! We are glad to learn that a lawyer of the city, on hearing the particulars of the case, procured a reduction of the bail, and set her at liberty. He intends, moreover, when this trial shall be over, to bring the author of the outrage to summary justice. We most heartily wish him success.—*N. Y. Tribune.*

Distress in Florida.—It appears that emigrants are dying of starvation. This is the fault of those who applied an extraordinary stimulus to people Florida, so as the sooner to make two slave states. The following is from a letter dated Jacksonville September 4:

"Hear the distressing accounts that reach us daily, from those who have settled in, and about the great lakes and hammocks of that region. We have accounts up to date, from the Nutkaliga hammock, and Orange lake, of the most abject poverty and wretchedness existing among the settlers. The land is rich, rich beyond expectation—and, in some places, the crops, will be productive in the extreme—yet there is no health, and strange to say, the people are absolutely starving, and upward of 150 permits have been returned to the land office at Newmanville, by persons who had, on a hasty visit, chosen lands there.

ABOLITIONISTS, PAY YOUR DEBTS!

The Executive Committee of the American Society have adopted the ONE DOLLAR PLAN, for the special purpose of paying the debt, for which partial provision only was made at the late annual meeting.

The question is now to be answered—*Does the American Anti-Slavery Society number twenty-five hundred members, who are able to pay One Dollar each, for the payment of its debt?* If so, we shall soon be an honest society. If not, we shall soon cease to be a society at all. Our operations cannot be continued, if we cannot go upon the cash system.

Friends of the Society are requested to act as agents in their respective localities, and to collect without delay, as much as they can, and remit to the Treasurer.

PAYMENT RECEIVED.

Amount previously acknowledged,	$162
163 Mrs. Ward, Concord, Mass.	1
164 Miss P. Ward, "	1
165 Helen Thoreau, "	1
166 Sophia Thoreau, "	1
167 Mary M. Brooks, "	1
168 Ezra Gray, Chester county, Pa.	1
169 Archibald Kennedy, Norwich, Ct.	1
170 Mrs. Kennedy, "	1
171 Nancy Robinson, Dover, Me.	1
172 George Gay, Steuben, Me.	1
173 Wm. Whipper, Pa.	1
174 Caleb C. Hood, Pa.	1
175 Henry Grew, Philadelphia, Pa.	1
176 Mary Grew, "	1
177 Daniel Neall, "	1
178 Rebecca Neall, "	1
179 Thomas Earle, "	1
180 Thos. S. Cavender, "	1

TREASURER'S RECEIPTS

For the week ending 9th mo. (Sept.) 16th, 1843.

Received for the Standard—The following persons have each paid $2: Dr. Samuel McKeehan, West Alexander, Pa.; Female Anti-Slavery Society, Concord, Mass.; Andrew Sampson, Hamilton, Ohio; Thomas Fasset, Lloydsville, Ohio; Jesse Holmes, do.; John Armstrong, Columbia, Ohio; Samuel Greenough, Massillon, Ohio; Jonathan M'Millen, Oakland, Ohio; Phebe T. Whipple, Putnam, Ohio; Young Sackett, Tecumseh, Michigan; George A Brewer, Brookline, Mass.; John Barrow, Skeneateles; C. W. Allis, do.; Nancy Robinson, Dover, N. H.; George Gay, Steuben, Me.

Mrs. P. Nichols, West Prospect, Me. $4; Lemuel Jones, Mt. Pleasant, Ohio, $4; Joseph Stanwood, West Newbury, Mass. $2 50; Joseph Howells, Hamilton, Ohio, $1; Hiram Howard, Columbus, Ohio, $1; Wm. Willets, Westbury, L. I. $1.

Donations.—Concord, (Mass.) Female Anti-Slavery Society, $10.

ISAAC T. HOPPER, *Treasurer.*

NOTICES.

UNION FREE PRODUCE SOCIETY.

At the annual meeting of the Union Free Produce Society, held at Westgrove meeting-house, on 1st day, the 27th of 8th month, 1843, the following persons were elected officers for the ensuing year:

Eli Hambleton, *President*; Even Bolton and Hannah Kent, *Vice-Presidents*; Daniel Kent, jr. *Recording Secretary*; A. E. Hambleton, *Corresponding Secretary*; Elizabeth Kent, *Treasurer.*

Executive Committee—Rachel Sharpless, Thomas Hambleton, Sarah Hambleton, Wm. Brosius, John Bernard.

The following resolution being produced, was read, and considerable discussion arising thereon, it was agreed to refer its further consideration to our next meeting, to be held at Westgrove meeting-house, on 1st day, the 24th of 9th month, at 2 o'clock, p. m.:

Resolved, That the principles of pure and undefiled Christianity does not recognize the right to hold property in man; consequently *all* who aid or abet the slaveholder in retaining his slave in bondage, either by a tacit submission to his dictatorial commands, or by the traffic in and consumption of the produce of the slave's labor, are antichristian in character, and active promoters of crime and wretchedness in the land.

BENJ. KENT, Rec. Sec.

ANTI-SLAVERY SEWING SOCIETY FAIR.

We invite the attention of the public to the second fair of the Western New-York Anti-Slavery Sewing Society, to be held 22d of 2d month, (February) next, the avails of which are designed for the dissemination of truth on the subject of slavery, and to enlighten public opinion as far as in us lies, to its great evils and direful consequences.

For the welfare of the oppressor as well as the oppressed, we deem it our imperative duty to call upon the friends of humanity to aid us in our labors for the overthrow of this high-handed sin, and knowing the present only is ours, we adopt the language of Blair: "Let him who wishes to see others happy, make haste to give while his gift can be enjoyed, reflecting that the day rolls on, and the night cometh, when no man can work;" and let us bear in mind the words of the blessed Jesus "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." It is our earnest desire there may not be any found yielding to discouragements, with the impression that the little they can do will avail nothing, but remember "He that is faithful in the little shall be made ruler over much."

Anything from the farmer, merchant, or mechanic, will be gratefully received; and we ask our friends in the country, or different towns in Western New-York, far and near, to prepare articles and attend with us as their company to cheer us in our labors at the Fair will be inspiriting and salutary to our best feelings.

Any donation, whether it be butter, cheese, potatoes, nuts, or any kind of fruit, or whatever it may please our friends to offer, either previous, or at the time of the Fair, may be forwarded to the president, Abigail Rush, Buffalo street, opposite the burrying ground, corner of Litchfield street, or to Post and Willis, No. 4 Exchange street, Rochester.

Committee—Abigail Rush, Amy Post, Ann Pound, Elizabeth G. Curtiss, Mary H. Hallowell, Mary B. Fisk, Catharine A. Fisk, Charlotte Sears, Sarah A. Burtis, Sarah L. Hallowell, Sarah D. Fisk.

Rochester, 9th mo. 14th, 1843.

P. S. Some stocking yarn, forthwith from any of our friends would be very acceptable.

TO THE FRIENDS OF UNIVERSAL INQUIRY AND REFORM.

At a meeting of the friends of universal inquiry and reform, held at Norristown, on the 15th of August, the undersigned were appointed a committee to confer with the friends of the cause as to the best means of promoting its interests generally, the most suitable time and place for holding a convention or discussional meeting in Eastern Pennsylvania, and to issue a call for such meeting accordingly. It was the opinion of the friends there present, that such a meeting should be held at no distant day.

That there is something wrong in the present social system, called civilization, few, if any, will deny. Whether that wrong exists in some defects in its institutions, which may be easily remedied without revolution or reorganization, or whether it is to be found in some radical error in the very foundation of its structure, demanding an entire negation and abandonment of it on the part of reformers, is a question of the highest importance to the present and future generations of men. We would invite those who feel interested in the discussion of this question, and the subject generally, or who feel solicitous for the welfare and future progress of man, to communicate their views *immediately*, as to the best time and place for holding a meeting for the purpose, in Eastern Pennsylvania; or anything that may occur to them touching this matter, as calculated to facilitate inquiry, or to promote reform.

Friends, look not to others to perform what yourselves can accomplish. Attend to this business *personally and promptly*; consult with each other, as far as convenient, and communicate your opinion to Samuel Sellers, jr. No. 231 Market street, Philadelphia.

Bear in mind that upon *your* attention to this matter will depend, in some degree, the issue of the call, the interest and efficiency of the contemplated meeting, and the future progress of the cause.

WM. H. JOHNSON, Bucks county.
BENJ. S. JONES, Philadelphia.
BENJ. C. BACON, do.
J. B. BROOK, Ohio.
T. E. LONGSHORE, Bucks county.
R. ANNA SANBORN, Chester county.
RACHEL WRIGHT, Adams county.
SAMUEL SELLERS, jr. Del. county.
SUSAN FULTON, Chester county.
EDWARD ELLERBY, Philadelphia.
JOSEPH FUSSELL, jr. Chester county.
ESTHER HAYS, do.
JAMES LEWIS, Delaware county.
SARAH PUGH, Philadelphia.

KENNET ANTI-SLAVERY SOCIETY.

An adjourned meeting of this society will be held at Hockesson, on Seventh day, the 30th instant, at 11 o'clock, A. M. A punctual attendance of the members, and of all others friendly to impartial liberty, is requested. Charles C. Burleigh intends to be present.

JAMES R. PUGH, Sec'y.

ANTI-SLAVERY CONVENTIONS IN INDIANA.

At a meeting held for the purpose, at Queensboro', on the evening of Angdst 17th, the following arrangement was made for holding a double series of conventions in this State, to be attended by our eastern friends.

*First Series

Poetry.

From the Boston Recorder.

THE FUGITIVE SLAVE'S APOSTROPHE TO NIAGARA.

BY GEORGE S. BURLEIGH.

Hail to thy roaring flood,
Eternal torrent! dark Niagara, hail!
How bounds my boiling blood,
As thy loud voice comes thundering on the gale,
And the tumultuous waves thy dark brown rocks assail.

Fierce is thy thunder shock,
As the wild waters in their madness leap
From the eternal rock,
Plunging and raging, with impetuous sweep,
Till on the lake's calm breast thy boiling billows leap.

So terrible and strong,
Whirl maddening passions in the bondman's breast,
Trampled and scarred by Wrong,
Ere the tired spirit finds its hallowed rest,
In Freedom's stormless home and glorious sunlight bless'd.

Roll and roar on, wild river!
Man's fetters cannot bind thy billows free,
Chainless and strong forever;
As thou hast been thy leaping floods shall be,
Guarding, with watery wall, the land of liberty.

Glory to God on high!
Free as thy tide are my unshackled limbs;
And here, unawed, will I
Join the wild chorus, thy mad torrent hymns,
Stirring the pictured mist that o'er thy bosom swims.

Far from the southern plains
I've traced my pathway, through the sunless wild,
Spurning the hated chains
That on my heel clanked heavy, from a child,
Binding to earth the soul-degraded and defiled.

On, by the beacon led,
That burns, unerring, in the northern sky,
O'er the lone fields I fled,
To where thy thunder lifts its voice on high,
And to the bondman tells the land of freedom nigh.

Here by thy foaming surge,
Back on the hated land where I was born—
Land of the chain and scourge—
I pour the fires of unrelenting scorn,
And hatred, that shall burn till life's last ray is gone.

"Home of the *true* and *brave*,"
Where BASTARD FREEDOM broods her mongrel horde,
And on the imbruted slave
Plants the red heel, and with the life-blood poured,
Stains the fell altars, where her horrid name's adored.

It gave me but the chain,
The scourge, and task, and bondman's life of wo;
And ruthless tore in twain
The holiest ties that bind us here below—
Hearts that, inwoven, beat in one united flow.

Nor thus to me alone;
But fettered millions lift their arms on high,
And shriek, and wail, and groan,
To heaven ascending, in one fearful cry,
Bid the red bolts of wrath in hissing vengeance fly.

And yet our God shall turn,
And on this land his fiery volleys pour,
Till his fierce wrath shall burn,
From far Astoria, to her eastern shore,
And from her sable cape, to where thy waters roar.

Joy to the bondman then,
When his right arm is laid for Justice bare,
And loud from every glen
And mountain, lit by one funereal glare,
Ascends the tyrant's wail upon the troubled air.

Then shall thy torrent be
Their strong munition, and its bounding flood
A guard to them that flee
From the Avenger of the negro's blood; [stood.
When blackness shrouds the land where erst her glory

Over thy rugged brow,
Chainless and bright, the bow of promise bends,
Making the dark mist glow,
As Hope the clouds of Sorrow, when she lends
To earth the joyous light which from her glance descends.

Eternal Priestess, thine
Is the pure baptism of the chainless free;
Cool on this brow of mine
Thy holy drops descend, as broad to me
Unroll the temple gates of meek-eyed Liberty.

Let the fell tyrant rage;
Into thy arms my sinewy form I fling,
And though this keel may wage
Mad warfare with thy billows, buffeting [sting.
The roaring floods with might, thou'lt guard me from his

He may not cross thy tide,
With the strong fetters of a tyrant's power;
Thy waves in foaming pride,
The shrinking wretch, in madness, would devour,
And clap their hands, and shout the bondman's triumph hour.

O that the negro's God
Would give to dust this mortal part once more,
That o'er thy awful flood,
Swathed in the cloud-wreathed dun, my soul might soar,
Exulting in the sound of thy eternal roar.

Loud with thy thunder-tone,
My voice shall blend; and when this land shall rock,
With its last earthquake groan,
My shout the tyrant's dying shriek should mock,
And chant the victor hymn to Ruin's rending shock.

THE RETURN OF YOUTH.

BY WM. C. BRYANT.

My friend, thou sorrowest for thy golden prime,
For thy fair youthful years too swift of flight;
Thou musest, with wet eyes, upon the time
Of cheerful hopes that filled the world with light,
Years when thy heart was bold, thy hand was strong,
And prompt thy tongue the generous thought to speak,
And willing faith was thine, and scorn of wrong
Summoned the sudden crimson to thy cheek.

Thou lookest forward on the coming days,
Shuddering to feel their shadow o'er thee creep;
A path, thick-set with changes and decays,
Slopes downward to the place of common sleep;
And they who walked with thee in life's first stage,
Leave one by one thy side, and, waiting near,
Thou seest the sad companions of thy age—
Dull love of rest, and weariness and fear.

Yet grieve thou not, nor think thy youth is gone,
Nor deem that glorious season e'er could die.
Thy pleasant youth, a little while withdrawn,
Waits on the horizon of a brighter sky;
Waits, like the morn, that folds her wing and hides,
Till the slow stars bring back her dawning hour;
Waits, like the vanished spring, that slumbering bides
Her own sweet time to waken bud and flower.

There shall he welcome thee, when thou shalt stand
On his bright morning hills with smiles more sweet
Than when at first he took thee by the hand,
Through the fair earth to lead thy tender feet.
He shall bring back, but brighter, broader still,
Life's early glory to thine eyes again,
Shall clothe thy spirit with new strength, and fill
Thy leaping heart with warmer love than then.

Hast thou not glimpses, in the twilight here,
Of mountains where immortal morn prevails?
Comes there not, through the silence, to thine ear,
A gentle murmur of the morning gales,
That sweep the ambrosial groves of that bright shore,
And thence the fragrance of its blossoms bear,
And voices of the loved ones gone before,
More musical in that celestial air?

Miscellany.

THE LONGEST HOUR OF MY LIFE.

BY T. HOOD.

Never, oh, never, can I forget the day, long seconds of which made up those month-like minutes, which composed that interminable hour, the longest in my life!

"And pray, sir, how and when was that?"

For the when, madam, to be particular, it was from half-past nine, to half-past ten o'clock, A. M. on the first day of May, new style, Anno Domini, 1822. For the how you shall hear.

At the date just mentioned, my residence was in the Adelphi, and having a strong partiality for the study of natural history from living specimens, it suited both my convenience and my taste, to drop in frequently at the menagerie, at Exeter Change.

These visits were generally paid at an early hour, before town or country cousins call to see the lions, and it frequently happened that I found myself quite alone with the wild beasts. An annual guinea entitled me to go as often as agreeable, which happened to be so frequently, that, the animals soon knew me by sight, whilst with some of them, for instance the elephant, I obtained quite a friendly footing. Even Nero looked kindly on me, and the rest of the creatures did not eye me with the glances half so shy and savage, which they threw at less familiar visitors.

But there was one notable exception. The royal Bengal tiger could not, nor would not, recognize me, but persisted in growling and scowling at me as a stranger, whom of course he longed to take in.

* * * * * * * *

There seemed to be some antipathy between me and the tiger. At any rate, he took a peculiar pleasure, in my presence, in ostentatiously parading his means of offense. Sometimes, stretching out one huge muscular leg between the bars, he unsheathed and exhibited his tremendous claws, after which, with an ogre-like grin he displayed his formidable teeth, and then by a deliberate yawn, indulged me with a look into that horrible red gulf, down which he would fain have bolted me in giblets. The yawning jaws were invariably closed with a furious snap, and the brutal performance was wound up with a howl so unutterably hollow and awful, so cannibalish, that even at its hundreth repetition, it still curdled my very blood, and thrilled every nerve in my body.

"Lord! what a dreadful creature!"

Very, ma'am.

* * * * * * * *

On the morning of the first of May, 1822, between nine and ten o'clock, I entered the menagerie of Exeter Change, and walked directly, as usual, into the great room appropriated to the larger animals. There was no person visible, keeper or visitor, about the place—like Alexander Selkirk, "I was lord of the fowl and the brute." I had the lions all to myself. As I stepped through the door, my eyes mechanically turned towards the den of my old enemy, the royal Bengal tiger, fully expecting to receive from him the customary salutes of a spiteful grin and a growl. But the husky voice was silent, the grim face was nowhere to be seen. The cage was empty!

* * * * * * * *

After the first surprise was over, my curiosity became excited, and I began to speculate on the cause of the creature's absence. Was he dead? Had he been destroyed for his ferocity, or parted with to make room for a milder species? Had he gone to perform in the legitimate drama, or taken French leave? I was looking round for somebody to answer these queries, when all at once, I descried an object that made me feel like a man suddenly blasted with a thunderbolt.

"Mercy on us! You don't mean to say it was the tiger?"

I do. Huddled up in a dark corner of the room, he had been overlooked by me on my entrance, and cunningly suppressing his usual snarl of recognition, the treacherous beast had proceeded to intercept my retreat. At my first glimpse of him, he was skulking along, close to the wall, in the direction of the door. Had I possessed the full power of motion, he must have arrived there first—but terror riveted me to the spot. There I stood, all my faculties frozen up, dizzy, motionless, and dumb. Could I have cried out, my last breath of life would certainly have escaped from me in one long, shrill scream, but it was pent up in my bosom, where my heart, was quickly fluttering like a scared bird. There was a feeling of deadly choking at my throat, of mortal sickness at my stomach My tongue in an instant had become stiff and parched—my jaws locked—my eyes fixed in their sockets, and from the rush of blood, seemed looking through a reddish mist, whilst within my head a whizzing noise struck up, that rendered me utterly incapable of thought or comprehension. Such, as far as I can recollect, was my condition, and which, from the symptoms, I should say, was very similar to a combined shock of apoplexy and paralysis.

This state, however, did not last. At first every limb and joint had suddenly stiffened, rigid as cast iron; my very flesh, with the blood in its veins, had congealed into marble; but after a few seconds, the muscles as abruptly relaxed, the joints gave way, the blood thawed, and seemed escaping from the vessels, the substance of my body seemed losing its solidity, and with an expressible sense of its imbecility, I felt as if my whole frame would fall in a shapeless mass on the floor.

The tiger, in the interim, having gained the door, had crouched down—cat-like—his back curved inwards, his face between his fore paws, and with his glaring eyeballs steadily fixed on mine, was creeping on his belly, by half inches, towards me, his tail meanwhile working from side to side, behind him, as if it were sculling him on.

In another moment this movement ceased; the tail straightened itself out, except the tip, which turned up and became nervously agitated; warning as certain as the like signal from an enraged rattlesnake.

There was no time to be lost. A providential inspiration, a direct whisper, as it were, from heaven, reminded me of the empty cage, and suggested, with lightning rapidity, that the same massive bars which had formerly kept the man-eater within, might now keep him out. In another instant, I was within the den, had pulled too the door, and shot the heavy bolt. The tiger, foiled by the suddenness of this unexpected manœuvre, immediately rose from his couchant position, and after violently lashing each flank with his tail, gave vent to his dissatisfaction in a prolonged inward grumble, that sounded like distant thunder. But he did not long deliberate on his course; to my infinite horror, I saw him approach the den, when, rearing on his hind legs, in the attitude the heralds call rampant, he gave a tremendous roar, which made my blood curdle, and then resting his huge paws on the front of the cage, with his huge, hideous face pressed against the bars, he stared at me a long, long stare, with two red, fiery eyes, that alternately gloomed and sparkled like burning coals.

"And did'nt the tiger, sir, poke his great claws, sir, into the cage, sir, and pick you out, sir, bit by bit, sir, between the bars?"

* * * * * * * *

Patience, my dear little fellow, patience.

How shall I describe—by what gigantic scale can I give a notion of the enormous expansion of the ordinary fractions of time, when marked on the dial of the world's circumference by the shadow of death!

* * * * * * * *

In the meantime the tiger kept his old position in front of the cage without making any attempt to get at me. He could not fear my getting out to eat him, and as to his devouring me, having recently breakfasted on a shin of beef, he seemed in no hurry for a second meal, knowing perfectly well, that whenever he might feel inclined to lunch, he had me ready for it, as it were, in his safe.

Thus the beast continued with intolerable perseverence to stare in upon me, who, crouched up at the further corner of the den, had only to await his pleasure or displeasure. Once or twice, indeed, I tried to call out for help, but the sound died in my throat, and when at last I succeeded, the tiger, whether to drown my voice, or from sympathy, set up such a roar at the same time, and this he did so repeatedly, that convinced of the futility of the experiment, I abandoned myself in silence to my fate. Its crisis was approaching. If he had no hunger for food, the savage had an appetite for revenge, and soon showed himself disposed, cat-like, to sport with his victim, and torment him a little by exciting his terror. I have said cat-like, but there seemed something more supernaturally ingenious in the cruelty of his proceedings. He certainly made faces at me, twisting his grim features with the most frightful contortions—especially his mouth, drawing his lips so as to show his teeth, then smacking them, or licking them with his tongue, of the roughness of which he occasionally gave me a hint by rasping it against the iron bars. But the climax of his malice was to come.

Strange as it may seem, he absolutely winked at me, not a mere blink at excess of light, but a significant, knowing wink, and then inflating his cheeks, puffed into my face a long, hot breath, smelling most ominously of raw flesh!

"The horrid wretch! why he seemed to know what he was about, like a Christian?"

Yes, madam, or at any rate, like an inhuman human being. But, before long, he evidently grew tired of such mere pastime. His tail, that index of mischief, resumed its activity, swinging and flourishing in the air, with a thump every now and then on his flanks, as if he were beating time with it to some Tiger's March in his own head. At last it dropped, and at the same time thrusting one paw between the bars, he tried by an experimental circular sweep, whether any part of me was within his reach. He took nothing, however, by this motion; but his talons so nearly brushed my knees, that a change of posture became imperative. The den was too low to allow of my standing up, so that the only way was to lie down on my side, with my back against that of the cage; of course myself as much of a bas-relief as possible.

Fortunately my coat was closely buttoned up to the throat, for the hitch of a claw in a lappel would have been fatal: as it was, the paw of the brute, in some of its sweeps, came within two inches of my person. Foiled in his fishing for me, he then struck the bars, seriatim, but they were too well imbedded in their sockets, to break, or bend, or give way. Nevertheless I felt far from safe. There was such a diabolical sagacity in the beast's proceeding, that it would hardly have been wonderful if he had deliberately undone the bolt and fastening of his late front door and walked in to me.

Confound the keepers!

Not one of them, upper or under, even looked into the room.

* * * * * * * *

My own case was getting desperate. The tiger, enraged by his failures, was furious, and kept up an incessant fretful grumble, sometimes deepening into a growl, or rising almost into a shriek, while again he tried the bars, or swept for me with his claws. Lunch time it was plain had come, and an appetite along with it, as appeared by his efforts to get at me, as well as by frequent opening and shutting his jaws, and licking his lips, in fact making a sort of Barmecida-feast on me beforehand.

The effect of this mock mastication on my nerves was inexpressibly terrible, as the awful rehearsal of a sad tragedy. Besides, from a correspondence of situation, I seemed actually to feel in my flesh every bite he simulated, and the consequent agonies. Oh, horrible, horrible, horrible!

"Horrible, indeed! I wonder you did not faint!"

Madam, I *dared* not. All my vigilance was necessary to preserve me from those dangerous snatches, so often made suddenly, as if to catch me off my guard. It was far more likely that the brain, overstrained by such intense excitement, would give way, and draw me by some frantic impulse, a maniac, into those foamy jaws.

Still, bolt and bar and reason retained their places. But alas! if even the mind remained firm, the physical energies might fail. So long as I could maintain my position, as still and stiff as a corpse, my life was comparatively safe; but the necessary effort was almost beyond the power of human nature, and certainly could not be protracted; the joints and sinews must relax, and then——

Merciful heaven! the crisis just alluded to was fast approaching, for the overtasked muscles were gradually give, give, giving, when suddenly there was a peculiar cry from some animal in the inner room. The tiger answered it with a yell, and as if reminded of some hated object, at least as obnoxious to him as myself, instantly dropped from the cage, and made one step towards the spot. But he stopped short, turning his face towards the cage, to which he would probably have returned, but for a repetition of the same cry. The tiger answered it as before, with a yell of defiance, and bounded off through the door, into the next chamber, whence growls, roars, and shrieks of brutal rage soon announced that some desperate combat had commenced.

The uproar alarming the keepers, they rushed in, when springing from the cage with equal alacrity, I rushed out, and while the men were securing the tiger, secured myself by running home to my house in the Adelphi, at a rate never attained before or since.

Nor did Time, who "travels in divers places with divers persons," ever go at so extraordinary a rate—*for slowness*—as he had done with me. On consulting my watch, the *age* which I had passed in the tiger's den must have been sixty minutes! And so ended, courteous reader, the longest hour in my life.

From the Boston Christian World.

CAPITAL PUNISHMENT.

Capital punishment is often defended on the ground of the salutary impression it makes. But, when eminently good men, like Dr. Sprague, of Albany, confess to me that the knowledge of an execution going on in the same place makes them sick, —when I know too, that vicious boys find rare sport in a hanging, I cannot believe even the good effect of legal murder. I must know that the bad are awe-struck by the thought, must see the place of execution change from a scene of lowest revelry to an altar of penitent supplication, before I can put any faith in such distorted dreams. Truth is, whatever brutalizes a community, be it murder with a bowie-knife or a gallows, be it against law or in its abused name, must be acknowledged to cast over it a withering blight. Human life is held in less esteem: human responsibility is forgotten. Recklessness becomes the habit of the mind; indifference to God the tone of the life.

In one of Douglas Jerrold's stories, this fact is capitally introduced, in a conversation between a monk and a hangman of Paris:—"Ho! hold you, father, —*example?* 'Tis a brave example to throttle a man in the public streets: why, I know the faces of my audience as well as Dominique did. I can show you a hundred who never fail to come and gather good example at the galiows' foot. Do you think, most holy father, that the mob of Paris come to a hanging as to a sermon? Ah, no! many come as they would take an extra dram! it gives their blood a fillip—stirs them for an hour or two: many to see a fellow-man act a scene one day to be theirs: many as to puppets and ballad-singers: but, for *example*, why, father, as I am an honest executioner, I have in my day done my office upon twenty, all of whom were constant visiters of years' standing at my morning levees."

In Dick's "Mental Illustration," also, I find it stated, that most of the boys engaged in crimes, have looked forward to an execution as the greatest treat. If there be any truth in these statements, and a very limited experience of our own confirms them, how solemn a responsibility rests upon those who yet stand proudly forward to buttress the gallows! How little have those clergymen understood what they were doing, who still lift their voices in defense of this hoary abomination—who imagine that Christ's spirit of compassion could rejoice in the misery of the thief on the cross—who substitute revenge in place of reformation, in the treatment of the criminal, and for some fancied benefit to the public morals, would pour the poison of public violence into the social veins! We do not say, as some have said, that such men ought to be elected to the hangman's office, they so much venerate; but we will urge them to be present amongst those who gather around this deed of blood, and then to ask themselves, "Is not the spectacle pernicious and brutalizing? Must not every enlightened and Christian community cast it forth as much as the bull-fight, the whipping-post, and the *auto da fe?*"

AFFECTING SCENE.

Some years since, a gentlemen, well known for his liberality and zeal, was passing through an obscure alley in London, on the Sabbath morning distributing religious tracts as he went along. A woman with whom he left one of the little publications informed him that she had a lodger in an apartment in the house who appeared to be very ill, and who she thought would feel pleased and grateful, if the gentleman would pay him a visit. He instantly complied with the request, and was introduced to a room almost destitute of furniture, where, upon a miserable bed, he perceived the ruins of a fine young man, in the last stage of emaciation and decay. The gentleman, with his accustomed kindness and fidelity, entered into conversation with him and was pleased to discover that the unhappy sufferer was fully prepared to receive his instructions, He confessed he had been brought up in respectability, that he had received a religious education, that he had fallen a victim to the multiform seductions of vice, that he had been abandoned. He then proceeded in broken language and with exhausted strength to describe how, in his misery, like the prodigal son in the parable, he had come to himself, how all the impressions of early life had been revived by an influence from above, how earnestly and penitently he had cast himself before the throne of grace, how hope had animated him while dwelling upon the love and mediation of the Redeemer, and how at last he was enabled to indulge in some expectations of final forgivness and acceptance beyond the grave.

When the gentleman kindly inquired if he could do anything for him, the young man, with considerable hesitation, but yet with absorbing earnestness, said, "I hope I have obtained the forgiveness of God, would that I could receive that of my father!" The gentleman whose feelings were very strongly excited, offered his services, and inquired the parent's address; and it was with some astonishment that he heard the name of an individual whom he knew to be occupying a station of respectability and reputation. As the situation of the young man admitted of no delay, he immediately repaired to the residence of the father, whom he found at home, and to whom he was introduced. At length the gentleman said, "I believe, sir, you have a son." The old man became violently affected, burst into a flood of tears, and sufficiently exemplified how much the conduct of his child had agonized his heart. The gentleman, after some delay, proceeded, with as much caution as he could exercise, to narrate the circumstance which had transpired in the morning, and concluded by offering his services to conduct the parent to an interview with his erring but penitent child. A silent assent having been given, they proceeded to the house where the young man was lodging. They soon arrived at the place. The gentleman first entered the apartment. The young man, when he saw him, faintly smiled with pleasure, and then, looking further, he perceived the gray hairs and well-known countenance of his father. With all his remaining strength he uttered the most pathetic entreaties for forgiveness; the whole affection of his father was aroused; and according to the description in the parable before quoted, he ran, took his son in his arms, and gave him the most endearing assurances that he was pardoned. The young man had put his arms round the neck of his father, who suddenly felt the filial embrace relaxed: he looked through his tears, and found that he held the corpse of his child! The effort and the emotion had proved too much for his strength, and his spirit fled to the presence of its God!

From the Voice of Freedom.

AN EDIFYING SERMON.

In the course of my earthly pilgrimage I have become acquainted with a number of queer geniuses, but with none queerer, perhaps, than the person referred to in the subjoined extract from a letter written to the (Pittsburg) Washington Banner, by its editor, now in New England. The man alluded to in it is a thriving farmer, in a neighborhood where I once lived. He is one who has cultivated his acres with much more care than his mind; and of course is richer in dollars, lands, and plentiful harvests, than in intellectual wealth. Yet he somehow "runs of a notion," as brother Rogers would say, that he has been called to preach the gospel; so he gathers the people, from time to time, at a large school-house in his neighborhood, or at some other convenient place, and holds forth for their edification, in such style as is given below. I mention these facts to show that the sketch is no fiction; and from my personal acquaintance with the man, I can easily believe the assertion that it is no caricature. C. C. BURLEIGH.

"In a recent discourse, he commenced as follows: 'My dear hearers, in the fust place I'll show that man is an ondone critter; secondly, that a Saviour has been perwided; and thirdly, how he is to git out of this pickle.' Having thus, in the most approved manner, laid out his work, he continued in the following strain:

'It is recorded somewhere in the good scripter, I think it is ither in the Psalms or the book of St. Acts, that man was at fust created upandicular, but he has found out a great many sorts of contrivances. Now, my friends, I hold that about the biggest of these contrivances *are* sin. Sin, my hearers, *are* seeditian—and seeditian is the old Adam—the evil seed—the tares and the wheat—don't you *see?*—Sin, my friends, has cost the world a great deal. It costs a man more than it would to keep a cow—yes, even if she sot her foot in a pail of new milk every other night, and would hook down rail fence like a tarnal sarpent. Don't you *see* how foolish it is, then? Why, you can't computate what a nation of hurt it has done to the airth and all that's in it. If it hadn't been for sin, there never would have been any airthquakes, nor thunder, nor rain; and snow storms, and caverns, and the catracks, and precipices, wouldn't never a happened—but the world would have all been as level and smooth as a dish! There wouldn't have been no up-hill nor no down-hill, nor nothing to hurt and destractify the poor, weak ancestors of fallen Adam. Oh, my friends, I feel to put it into you, the rael gospel licks! You're all a pack of sinners, so you are—you've gone astray—you wander in forbidden paths—the sperit aint with you—in the words of the apostle, ye hatch the cock-turkey's eggs and weave the spider's web, and bring forth young vipers—don't you *see?*——and so on, *rattle-te-bang*, like a locomotive turned loose under a high pressure of steam, hardly pausing to take breath for two mortal hours, pouring forth such a confused jumble of mangled scripture, murdered English, and unmitigated nonsense, that his 'firstly,' 'secondly,' and 'thirdly,' were soon smothered to death, and no farther intelligence was heard of them during the discourse. This is no caricature; for it would indeed be impossible to caricature this 'Son of Thunder;' for, dashing at once into unmixed absurdity, there is nothing left for the imagination of the caricaturist to supply."

A Good Speech.—The following speech was recently made by a Washingtonian in Connecticut:—"There is no mistake about it, sir. Rum never did, and never will make the man rich that drinks it.—The last winter has been a hard season for us poor folks generally. But I have lived better—happier laid up more money during the winter, although destitute of work more than half the time, than I did last summer when I had work every day. I have not done *half* so much labor, and still am *twice* as well off—and, sir, the reason is this—*last summer I drank rum—last winter I drank water.*"

FOR HOUSEKEEPERS AND FARMERS.

Chloride of Lime.—The disinfecting properties of this article are universally known; but it is not so generally known as it ought to be, that a large spoonful of it dissolved in a cup of water, and poured into vessels to be used in the chamber of sickness, will completely prevent any disagreeable odor.

To Housewives.—Recent experiments, in more than one family in this city, says the Delaware Gazette, have established that the plant known to botanists as the "Pologonum punctatum," commonly called water-pepper, or smart weed, and which may be found in great abundance along ditches, roads, lanes, and barn-yards, is an effectual and certain destroyer of the bed-bug. It is said to exercise the same effect on the flea. A strong decoction is made of the herb, and the places infested with the insect are washed carefully therewith.

The plant may also, with much advantage, be strewn about the room. Elderberry leaves, laid upon the shelves of a cupboard, will also drive away ants, in a short time.

Peach Trees.—When bearing trees are planted in low places, the blossom buds are urged forward by the warmth of day, and the increased severity of night frosts destroy them. But on hills, these extremes of heat and cold do not occur; hence they generally escape. One of the early settlers of Wayne county, near Palmyra, twenty-four years ago planted a peach orchard on a hill, nearly one hundred feet above the average height of land; and during twenty years since they first began to bear, he has lost only one crop by frost.—*Cultivator.*

Potato Starch.—We find in the Cleveland Herald the following method of making potato starch, and it says it is the veritable bright farina and arrow-root which we see so highly lauded in the London papers:

Take half a dozen large and smooth potatoes, wash them in clear, fair water, and then carefully pare off all the rind. Next grate them fine with a suitable tin grater. The pulp must be mixed with a pailful of cold water, and thorougly agitated and squeezed by the hand or any suitable instrument, at the same time throwing away the fibrous matter, and permitting the starch to subside to the bottom of the vessel. To this must be repeated fresh washing of cold water, till the pure farina is obtained free from all other matter. This should then be spread on earthen dishes, and dried in a warm, airy situation.

The good housewife will exclaim, "Why, this is nothing but potato starch." True, it is not; nor have you used any other article under the name of arrow-root, for the sick members of your family; though you may have purchased it at the rate of seven shillings per pound.

By proper modes of cooking, known to every nurse and housekeeper, this article becomes a delightful beverage for invalids weak of digestive powers; while as a pleasing dietary, even to persons in good health, it possesses a strong attraction.

Miscellaneous Items.

The election of Vermont has terminated in favor of the whigs by an increased majority. General Mattocks, an abolitionist, is supposed to be elected governor. George P. Marsh is chosen to Congress in place of Mr. Slade.

The Mormons are receiving great accessions from Great Britain.

Forgeries.—The rapidity with which enormous forgeries succeed one another, leaves an editor scarcely breathing time between. *Saunders*, a young man of New-York, aged 18, son of an English physician, and of a natural daughter of Baron Vaughan, of the English court of Exchequer, forged, a few days ago, checks to the amount of upwards of $26,000, and attempted to embark in the Great Western for Europe, but failed by a few minutes. He then proceeded to Boston, where he was detected by the display he made of gold. He was arrested, and after a good deal of prevarication, has given up most of the money. One Ragg, now in custody, was his accomplice.

William Goddard, postmaster of Petersham, Mass. was detected, last week, in forgeries to the amount of $40,000. He was released on bail to the amount of $5,000!

J. C. Whitmore, of New Haven, a government contractor, was discovered this week to have committed forgeries to a large amount, not yet fully known, on the government.

A *Mr. Ing*, a broker, of Baltimore, has robbed himself of some $20,000, entrusted to him. He gave up the money, and was permitted, on that condition, to escape. The persons concerned in letting him off have been bound over, to answer for a compounding of felony.

Charles Billings, a merchant of Utica, N. Y. in good standing absconded a few days ago with a bad girl, having committed forgeries on various banks in Western New-York, to the amount of $12,000 besides borrowed money. He has not been arrested.

Rev. J. P. Backus, a Methodist preacher belonging to the Oneida Conference, residing in Sherburne, Chenango county, N. Y. was arrested near Rochester, about the same time as the above, for forging notes on a bank in Utica for $1,400. He confessed the crime. He gave as reason, that he wished to relieve himself from debt. For that purpose he had laid out $400 of the money for lottery tickets.

[It seems to us, that an investigation of the subject of the peculiar frequency of the crime of forgery in the United States, is wanted. We mean not a mere list of cases, but a philosophical inquiry into causes.]

A clergymen, named Alvin H. Parker, from Delaware county, Pa. was bound over for trial, on Friday, at Philadelphia, in the sum of $500, on a charge of stealing a bundle of valuable papers, one of them being a promissory note for $500, &c. having reference to a pecuniary transaction between Mr. Parker and Mr. Stephen Woolson, of Bucks county.

Philadelphia Firemen.—There have been three affrays between fire companies in Philadelphia, since our last mention of the subject, two of them this week. The following is the last bulletin of these battles:

"The members of the Marion were more or less seriously injured, they being the weakest in numbers; and one of them, John Somerville, it is thought, cannot survive the wounds inflicted. The whole of the left side of his head, was beaten almost to a jelly, the skull bared for two or three inches, and the scalp hung over his ear. His appearance was shocking. Dr. Spafford dressed his wounds, when he was conveyed to his residence.—John Crowley, another member of the same company, had several teeth knocked out, his upper lip frightfully cut, and the corners of his mouth enlarged, besides numerous cuts about his head, which wounds were also dressed by Dr. Spafford."

These fights have been going on, says the correspondent, of the Tribune, for two years, and will be stopped when the authorities get the better of fear for their popularity!

Messrs. J. G. Birney and Thomas Morris, were nominated by the Liberty Party convention at Buffalo, as candidates for President and Vice President.

A picture of the rebuff which Bennett met from O'Connell, has been published in New-York.

The Tiger Man.—We learn that the keeper of the menagerie, lately here, while exhibiting in New Castle, Mercer, entered the den of wild beasts as was his wont, and while playing with his savage customers, had his arm dreadfully torn by the tiger. He was lying on his back at the time, and with great presence of mind, he raised his foot, and with a sudden exertion of it, threw the tiger from him, and gained his feet; and awing the brute back by his manner, retired from the cage, and fainted from the effect of the wound. It is feared that his arm will have to be amputated.—*Pittsburgh American.*

Arrest.—Milton H. Walsh, who absconded from Springfield, Illinois, about twelve months since, was arrested in this city yesterday. While acting as clerk in the Auditor's office, he, by false entries in the books, hid peculations to an extensive amount, and upon discovery of the fact, he took flight to Texas, and has remained absented up to the present period. He acknowledged the facts when arrested, and expressed a willingness to be conducted to Springfield.—*St. Louis Republican.*

Most Singular Circumstance.—The Rev. Mr. Burnham, minister of the society now worshipping at Odeon, called upon us this morning and related the following strange story, which, had he not been a clergyman, we would hardly have believed: One evening last week, the Rev. gentleman's wife was taken suddenly and seriously ill, when, during a violent fit of vomiting, she ejected a live frog, about half grown! The frog hopped about half way across the room, and then, with something like dramatic dignity, laid down on his back and expired! Mrs. Burnham supposes that she took the frog into her stomach in the *tadpole* state, while drinking water in the night, as she had been in the habit of doing, and that it had been in her stomach for some weeks. —*Boston Transcript.*

Waste Land in Ireland.—In the report on Ireland, made in 1819, and reprinted in 1829, it is stated that 5,710,000 acres still remained in a state of primitive unproductiveness, 2,830,00 of bog land, 1,501,100 of uncultivated mountain, and the rest of general qualities.

The Louisville (Ky.) Dime says that a Dr. Bennet is now in jail in that city, charged with having, a few years ago, murdered a gentleman below the falls of the Ohio and robbed him of upward of $2,000.

Cure of Madness.—The Belgian Journal, relates the following strange occurence:—"A gentleman named B.———, a native of Holland, has been for some time confined in a madhouse at Brussels, for religious monomania. He one day got louse, and climbed up one of the trees, with the design, he said, to get straight to heaven. Those below, who saw him climbing up, feared a fall, and the director of the establishment ordered mattrasses to be placed under the tree. Before this could be done, he jumped down, came on his feet, and was but little hurt. The shock, strange to say, cured his mental alienation, and a few days since he left the madhouse perfectly well."

A. B. C. F. M.—The receipts of the year ending in July 31, 1843, were a little more than $244,000; and the disbursements were $267,000;—leaving a debt of only about $22,000.

A Baptist clergyman and his wife, who reside in the vicinity of Boston, have four daughters, who were born in the four different quarters of the globe —one in Europe, one in Asia, one in Africa, and one in America.

A sturdy beggar, with one of his arms in a sling, pretending it was broken, had the bad luck to importune a surgeon in Norwich, a few days since, who insisted on examining the fracture, much to the opposition of the vagrant. After removing a great many bandages and splints, the arm proved to be a right sound one! and it was put to useful employment in the county work-house. In his pockets were found over $100 in gold and silver!

The Late Madam Boyer.—Yesterday being the eighth day since the death of Madam Boyer, high mass was performed by the Rev. Mr. Bouitto, Vicar Apostolic, in the chapel on Beeston street near the parade, to the rituals of the Roman Catholic Church. There was an unusually large number of persons present on the occasion, including the late President and his household, who, it is said, occupied four carriages to convey them to and from the above place of worship.—[Morning Jour. of Kingston, Aug. 1.]

Noble.—We learn, says the Philadelphia Mercury, that on Sunday afternoon, as the train of cars were proceeding to New-York, the engineer, Jackson Vernon, saw a man walking on the track, and immediately reversed the engine, when he found he could not be saved but at the peril of his own life; he jumped on to the cow-catcher, and caught the man in his arms. Both came off with only a trifling injury. The man was deaf and dumb.

A Phenomenon.—A colored girl thirteen years old, weighing 405lbs. is now exhibited at Peele's Museum, in the city of New-York. Her arm is 2 feet in circumference, her waist 6 feet, and her shoulders 3 feet broad.

Gerrit Smith, Esq. of Peterboro', has forwarded *one hundred dollars* to Daniel O'Connell to aid the repeal cause in a peaceable manner.

[This donation was well-timed.]

The chaplain of the Edinburgh gaol has resigned his situation, having gone over to the "free church." The congregation had a desire to follow their pastor, but the intolerant gaoler would'nt allow them.

The Buffalo and Niagara Falls Railroad, together with the real estate, car houses, &c. was sold a few days since at public auction in Buffalo. The public will be able in a measure to judge of the great worth and safety of the road, when it is stated, that after being advertised in Erie and Niagara counties, the concern brought but $7,200! The road is 22 miles in length, and is said to have originally cost one hundred thousand dollars.

Suicide by a Monk.—A Benedictine Monk, father Charles Berg, member of the celebrated Abbey of Benedictines at Melk, in Lower Austria, put at end to his life by piercing his heart with a poisoned stiletto. He is called by the Vienna correspondent of the French Journal des Debats one of the most distinguished writers of Germany, and had acquired great fame as a critic. This monk, who was of gentle and pliant character, was beloved as much for the qualities of his heart, as for those of his mind. From letters which he wrote to his intimate friends on the day of his death, it appears that he determined on committing suicide from his great weariness of the monastic life. He had twice made a journey to Rome with the single object of obtaining from the Pope a release from his vows. He was 49 years old.

KENNETT SQUARE BOARDING SCHOOL.

For Young Men and Boys.

THIS institution occupies one of the most pleasant and healthy situations in Chester county, Pa. on the mail route between Baltimore and Philadelphia, and about 12 miles northwest of Wilmington, Delaware. With each of the above-mentioned places, there is an easy communication by means of stages.

The course of mathematical instruction will include algebra, geometry, plane and spherical trigonometry, surveying, mensuration, astronomy, &c.

The ordinary branches of an English education, reading, writing, arithmetic, English grammar, geography, history, composition, &c.—will be thoroughly taught. Instruction will also be given in book-keeping, and in the Latin and French languages. The study of Botany will be made thorough and practical—the pupils with their teacher, will make frequent excursions, for the examination of plants, during the season of flowers.

Parents may rest assured that the most careful attention will be paid to the health and morals of the pupils. The neighborhood has acquired no small degree of distinction for its highly intellectual and moral standing.

Scholars, coming from a distance will be expected to board at the institution, where they will be under the constant care of the teacher.

TERMS:—For tuition, boarding, washing, &c. $30 per term of *eleven weeks*, one half payable in advance. An extra charge of $4, will be made for instruction in either of the languages. Boys, under twelve years, studying the common branches only, may be admitted for $25 per term. Pupils will furnish their own wash-basins and towels. Books and stationery furnished at the usual prices. Persons residing in the immediate vicinity, will be admitted as day scholars.

The term will commence the first second day in the eleventh month (November). There will be two vacations; one in the spring, the other in the fall.

JONATHAN LAMBORN, *Principal.*
JEREMIAH HAYHURST, *Teacher.*
Chester co. Pa. August 31, 1843. 6m.

JOSHUA C. JENKINS

RESPECTFULLY informs his friends, and the public, that he has taken the old established

TEMPERANCE GROCERY STAND

of Baldwin & Colton, late J. F. Lukens & Co. *Nos.* 244 *and* 244 1-2 *Market street*, south side, above 7th, where he has on hand an extensive assortment of the choicest articles in the line